



Mrs. Longford, U.S. 1835

N. P. Langford



A

COURSE OF READING

FOR

COMMON SCHOOLS

AND THE

LOWER CLASSES OF ACADEMIES,

ON THE PLAN

OF

THE AUTHOR'S "ELEMENTS OF READING AND
ORATORY."

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P R E F A C E .

THE following work is divided into three parts.

The first relates to grammar : it contains a description of the different letters of the alphabet and their various sounds, of syllables, and also of words as parts of speech ; using that phrase in its technical sense. A knowledge of several of these (the relative pronoun, the adverb, the conjunction, and the participle) being necessary to render subsequent portions of the work intelligible, it struck me while drawing up a description of them, and explaining their functions, that the pupil might be advantageously made acquainted with them all. Accordingly I have made this part of the work more comprehensive and systematic than I originally intended. It should be borne in mind, however, that this portion of the work is written, not for the purpose of making grammarians, but readers. Consequently no more is introduced than may subserve that end ; and in a manner such as I thought best fitted to subserve it.

The second part contains a classification and description of all the sentences or formulas of thought, in every degree of expansion, to be found in the English language. Each of these I have successively named and defined : then subjoined a long train of examples to be read, so arranged that in reading them the pupil begins with the shortest specimen, and, passing through longer and longer, concludes with the longest and most complicated of the species. At proper intervals I have inserted a series of miscellaneous examples of the several species, previously described and read, as a severer exercise of his ingenuity and capacity in distinguishing them from one another by their characteristic properties.

The design of this part is mainly to make the pupil thoroughly acquainted with sentential structure. The delivery, however, should not be neglected, nor indeed can it be ; for it flows so naturally and obviously from the structure, and is so uniform, apart from the modifications of emphasis, that, I flatter myself, in view of much experience and observation, and more reflection, the mere knowledge of structure will contribute more to form a correct reader than all the instruction usually given in connection with the singularly unphilosophical and inefficient method in use. The student is not left, however, to infer the delivery wholly from the structure ; I have introduced a train of signs, explained at the beginning of this part of the

work, by which the more important movements of the voice are accurately and intelligibly represented. For specific rules I refer the teacher to my larger work, the "Elements of Reading and Oratory."

Part third, the appropriate sequel of part second, contains a series of exercises on paragraphs: the sentences not detached and classed as in part second, but appearing in the connections and relations of ordinary discourse. All the knowledge of sentential structure hitherto obtained is here to be applied. The course to be pursued I have indicated in the partial specimens of rhetorical parsing appended to the first two sections. Before reading, or after having read a sentence, the pupil should be told to name and define the sentence: to say whether it is declarative, interrogative, or exclamatory; and whether simple or compound; and if compound, whether close, compact, or loose: if close, whether it has a series of members at the beginning, in the middle, or at the end: if compact, the same, and also whether it is a compact of the first, second, or third form; stating the correlative words: if loose, whether it is perfect or imperfect; continually defining, and, in short, giving in each case, and at every successive step, all the information communicated in the first and second part. To facilitate this process, the sentences in each piece have been carefully numbered in the margin; and occasionally, where the sentence presented unusual difficulties, I have subjoined to the end of the section a word or two of explanation.

The selections for this part of the work, which does not differ materially from the common reading-book, have been made with distinct reference to fulness of sentential illustration, and to variety both of style and of subject matter: particulars in which most reading-books are extremely deficient; some of them containing only a few, comparatively speaking, of the numerous sentences existing in the language, and these few with but slight and accidental differences of expansion; and others, excluding wholly several species of reading with which it is as important that the pupil should become familiar, as it is that he should become familiar with any: species frequently occurring in books and in the less durable issues of the periodical press, and hence justly claiming a place in an elementary course of instruction.

Before closing this preface I may be permitted to point out, for the grave consideration of those who are engaged like myself in the laborious, but honorable avocation of teaching, some of the results to which, if I mistake not, the use of this book, and a diligent application of the method it proposes to substitute for the prevailing one, will necessarily lead; nor for the consideration of such only; but of all who acknowledge any degree of interest in having the young acquire the largest amount of information in the shortest time and a the least possible expense.

1. It will impart a kind of knowledge which can be acquired in no other way, and which indeed no one has hitherto attempted to teach : a knowledge of sentential structure ; of the anatomy, the bones, nerves, and muscles of the language ; of the various forms of expression which thought assumes in obtaining utterance in conversation or books.

2. It lays a foundation in the nature of things, in the very structure of language, for a correct, intelligent, and graceful delivery, in reading and speaking. In my "Elements of Reading and Oratory" I have been at great pains to show this ; and to that work I refer the teacher for additional information : being confident that he cannot peruse, and thoroughly digest what I have there advanced, without being convinced that the structure of sentences determines their delivery, with such modifications only as emphasis, the laws of which are few and simple, may produce.

3. It will prepare the pupil for the study of grammar. There are few teachers, I presume, who have not felt the want of an intermediate stage of instruction between that study and reading : of something to bridge the chasm between the two, and render the transition from the one to the other less abrupt and difficult. To pass at once, with a mere capacity to put the words of a sentence together and make sense out of them, to the study of grammar, is equivalent to a leap from arithmetic numeration to the abstractions of algebra. Perceiving this, not a few teachers of eminence have recommended the study of the Latin language, as a preparation for that of English grammar ; and in the present state of things, the recommendation is, in my opinion, a judicious one. I distinctly remember, that I myself obtained more knowledge of the principles of English grammar from a few weeks' study of the Latin, than I obtained during a year of previous application to the English alone. But the study of Latin is not pursued in our common schools ; and if it were, an immense majority of the youth taught in them have neither the means, time, nor inclination to pursue it. If possible, therefore, a substitute should be provided. In the following work I have attempted this ; and it cannot be read, I think, more than once, certainly not more than twice through, if read with any degree of care, without fixing in the mind of the pupil some very important grammatical ideas ; and this while yet ignorant, perhaps, of what the word "grammatical" means.

In the first place, he will learn the name and properties of the different parts of speech, together with the places they occupy and the connections they form, in a sentence.

In the second place, he will acquire a better, more comprehensive knowledge of some parts of speech, than he could from the grammar itself : at least from any grammar which I have seen. I refer par-

ticularly to the relative pronoun, the adverb, the conjunction, and the interjection. He will not only learn the names of these, and to recognise them when they appear, but the connections they form, their special import in every connection, and the relations and various modifications of thought they serve to express.

In the third place, having a knowledge, such as this work only can impart, of every variety of sentential structure, the pupil is prepared, whenever a fragmentary sentence appears, to say without hesitation whether it is fragmentary or not, and to supply what is necessary to complete the construction ; and hence to declare the particular relation and government of the words expressed. To parse the following fragment would puzzle, if I mistake not, even a mature grammarian :

To die—to sleep !

To sleep ! perchance, to dream.

Is *to die* to be treated as an infinitive or a noun ? What governs *to sleep* in each of the two instances of its occurrence ? What governs *to dream* ? To these questions it is difficult, without a knowledge of sentential structure, to return an answer : with it we readily supply the suppressed portions of the sentence, and the parsing necessarily follows thus : To diè is to sleep ; but if to die is to sleep, then perchance, it is [also] to dream.

4. But the great advantage to be derived from the use of my method respects composition. As it secures a knowledge of the parts of speech, of the construction of sentences, that is to say, of every form of sentence employed in the expression of human thought, so it necessarily secures a knowledge of all those materials which the pupil is to employ in writing. He will know what words are, grammatically considered, and what their relations : he will know the nature of the sentence he writes, and how it should be constructed : how it may be enlarged, diminished, or varied, without changing its structure : how the same thought may be expressed with a different structure, and what that structure is : how different structures may be combined in the same sentence, and how separated : how successive sentences should be connected, and what kind of connection, or what succession of the varieties of structure is most agreeable to the ear : in short, with such a knowledge of structure as this work will impart, if intelligently and diligently used, the pupil, in entering on the work of composition, will enjoy the advantages of an artisan, who, before beginning the processes of his trade, is already versed in the nature and uses of its tools.

5. A general adoption of the method of instruction proposed in this work will effect, I am confident in view of an experience extended through several years, a great saving both of time and money

The prevailing method is one of long-continued and vague repetition, wholly unconnected with principles : a series of listless rehearsals, which convey to the mind of the pupil not one artistic idea. There is scarcely room for surprise, therefore, that he should be learning to read during the whole period between his fifth and his fifteenth year, with no certainty of being a good reader after all : still less that the expense of instruction and of books should be regarded by his parent as a serious inroad on his pecuniary means. The method which I propose to substitute for this is a scientific method. It deals with principles as well as facts. It is progressive. Each principle successively laid down, prepares the way for other principles which are to follow ; and these principles collectively taken exhaust the subject. Every sentence in the language is described ; and every sentence has its own delivery. The structure learned therefore, the delivery is learned ; and once learned by one, two, or at most three reviews, it is learned forever. Henceforward as soon as a sentence falls under the observation of the pupil, he knows how it should be read ; and while he can read it, he can give a solid reason for its being read in that particular manner.

Now a method like this, it will be admitted, must greatly abridge the time usually occupied in learning to read ; and by so much as the time is abridged, the cost of an education will be reduced, and parents relieved from a burden of expense which many of them can ill bear, or enabled, at the same expense, to give their children an opportunity of pursuing other branches of useful study from which they are now "quite shut out." I may add, that the adoption of this method will supersede the present wasteful practice of frequently changing or renewing books ; by which parents are taxed without reason and against reason, some fifteen or twenty dollars or more for every child they educate : making an aggregate of loss to the state, annually, of many thousands of dollars. A scientific method of instruction removes the usual motives for changing books ; and by facilitating the process of learning to read, and thus abridging the period of study, it renders a renewal of the same books, where ordinary care is taken for their preservation, unnecessary.

With this brief exposition of the contents, and of what much observation and experience have taught me to believe are the bearings of the following work, I submit it to the judgment of a candid public : cherishing the hope that it may be deemed a real accession to the means of instruction employed in our common schools and academies.

Hamilton College, June 1st, 1846.

READING.

READING is the process of conveying ideas, from a manuscript or book, to our own minds or the minds of others.

It is either silent or vocal: generally silent when we convey ideas to our own minds; always vocal when we convey them to the minds of others.

Reading as a vocal process only, is the subject of this work.

The medium of conveying ideas in manuscripts or books, is a conventional system of signs, and in reading, a corresponding system of articulations, called language.

Language consists of letters, syllables, words, sentences and paragraphs, or discourse.

For the sake of convenience, I separate these into three general divisions or parts.

Part First contains a description of letters, syllables, and words.

Part Second contains a classification and description of sentences.

Part Third contains a series of paragraphs in sections for exercise.

PART FIRST.

LETTERS, SYLLABLES, AND WORDS.

I.—LETTERS.

A LETTER is a character, written or printed, which represents an articulate sound; or a sound of the human voice in speaking.

Letters are divided into vowels and consonants.

I. A vowel is a letter which may be uttered alone, or in connection with another vowel. The vowels are seven in number; namely, *a, e, i, o, u, y, and w.*

Obs. 1. The vowels which are heard only in connection with other vowels, are *i* alphabetical, and *u* alphabetical, and *w*. *E* is heard after *i*, and before *u*: hence these are sometimes called compound vowels. *W* is never vocal except when preceded by another vowel.

Obs. 2. *I, y, and w*, are sometimes consonants: *i* in a few positions only; as in Indian, Christ-ian, pin-ion, fil-ial; where it has the sound of *y* consonant: *y* and *w* are always consonants at the beginning of syllables.

The following tables contain a description of the different vowel sounds:—

Obs. For the reasons which have induced me to adopt a new nomenclature, to enumerate some sounds not enumerated by others as regular, and to vary from others in the derivation of some of the short vowels, I refer the teacher to the “Elements of Reading and Oratory.”

1. *A* has eight sounds.

1. Alphabetical,		} as heard in {	game, debate.
2. “ short,			any, many, miscellany, herbage.
3. Middle,			care, dare, fare.
4. “ short,			liar, regular, inward.
5. Flat,			father, calm.
6. “ short,			that, glass.
7. Broad,			all, law, salt.
8. “ short,			what, want, was.

2. *E* has five sounds.

1. Alphabetical,		} as heard in {	me, theme.
2. “ short,			pretty, been, England, faces, linen.
3. “ <i>a</i> short,			bet, end, sell.
4. Middle <i>a</i> ,			where, there, ere, e'er, ne'er.
5. “ <i>a</i> short,			herd, merchant.

3. *I* has four sounds.

1. Alphabetical,		} as heard in {	chide, decide.
2. “ <i>e</i> ,			machine, caprice.
3. “ <i>e</i> short,			chin, wit, hill.
4. Middle <i>a</i> short,			bird, flirt, virtue.

4. *O* has six sounds.

1. Alphabetical,	} as heard in {	tone, droll.
2. " short,		love, money, other.
3. Muffled,		do, move.
4. " short,		woman, wolf.
5. Broad <i>a</i> ,		cost, former, nor.
6. " <i>a</i> short,		not, robber.

5. *U* has five sounds.

1. Alphabetical,	} as heard in {	mule, pure.
2. Muffled <i>o</i> short,		full, push.
3. Alphabetical <i>o</i> short,		dull, tub.
4. " <i>e</i> short,		busy, minute, and their compounds.
5. Middle <i>a</i> short,		bury, and its compounds.

6. *Y*, when a vowel, has four sounds.

1. Alphabetical <i>i</i> ,	} as heard in {	my, tyrant.
2. " <i>e</i>		fancy, envy.
3. " <i>e</i> short,		lyric, system.
4. Middle <i>a</i> short,		myrtle.

7. *W*, as a vowel, has no independent sound. It becomes vocal only in conjunction with another vowel with which it forms a diphthong; as in *blow*, *cow*, *howl*, *scowl*.

The vowels frequently appear in combinations called diphthongs and triphthongs.

1. A diphthong is the union of two vowels in one articulation; as *ou* in *sour*.

2. A triphthong is a union of three vowels in one articulation; as *eau* in *beau*.

Both diphthongs and triphthongs are divided into proper and improper.

1. Proper diphthongs and triphthongs blend their vowels and form one sound; as *ou* in *sour* and *eau* in *beau*: improper have only one of their vowels vocal; as *ea* in *beat*, *eau* in *beauty*.

TABLES OF DIPHTHONGAL AND TRIPHTHONGAL SOUNDS.

1. *Aa*, *ae*, *ai*, *au*, *aw*, *ay*.1. *Aa* has two sounds.

1. Of alphabetical <i>a</i> ,	} as heard in {	Aaron.
2. Of flat <i>a</i> short,		Balaam, Isaac.

2. *Ae* has one sound; viz. of alphabetical *e*; as heard in *Æneas*, *Cæsar*.

3. *Ai* has three sounds.

1. Of alphabetical <i>a</i> ,	} as heard in {	ail.
2. " " <i>a</i> short,		said, again.
3. " flat <i>a</i> short,		Plaid, raillery.

4. *Au* has four sounds.

1. Of flat <i>a</i> short,	} as heard in {	aunt, laugh.
2. " broad <i>a</i> long,		caught, taught.
3. " " " short.		laurel.
4. " alphabetical <i>o</i> ,		hautboy.

5. *Aw* has always one sound ; viz., of broad *a* long ; as in *bawl*, *crawl*, *scrawl*.

6. *Ay* has always the sound of alphabetical *a* long ; as in *bay*, *day*, *delay*.

2. *Ea*, *eau*, *ee*, *ei*, *eo*, *eu*, *ew*, *ey*.

1. *Ea* has six sounds.

1. Of alphabetical <i>a</i> long,	} as heard in	{	break.
2. " " <i>a</i> short,			meadow.
3. " middle <i>a</i> long,			bear.
4. " " <i>a</i> short,			earth, earl.
5. " flat <i>a</i> long,			hearken.
6. " alphabetical <i>e</i> long,			appear.

2. *Eau* has two sounds.

1. Of alphabetical <i>o</i> long,	} as heard in	{	beau, portmanteau.
2. " " <i>u</i> ,			beauty, and its compounds.

3. *Ee* has two sounds.

1. Of alphabetical <i>e</i> long,	} as heard in	{	beet.
2. " " <i>e</i> short,			been, breeches.

4. *Ei* has six sounds.

1. Of alphabetical <i>a</i> long,	} as heard in	{	deign, veil.
2. " " <i>a</i> short,			heifer, nonpareil.
3. " middle <i>a</i> long,			heir, their.
4. " alphabetical <i>e</i> long,			receive.
5. " " <i>e</i> short,			foreign, forfeit.
6. " " <i>i</i> ,			height.

5. *Eo* has four sounds.

1. Of alphabetical <i>a</i> short,	} as heard in	{	leopard.
2. " " <i>e</i> long,			people.
3. " " <i>o</i> long,			yeoman.
4. " " <i>o</i> short,			surgeon, dungeon.

6. *Eou*, when a triphthong, has but one sound ; viz., of alphabetical *o* short ; as in *righteous*, *gorgeous*.

7. *Eu* has the sound of alphabetical *u* ; as in *deuce*, *deuteronomy*, *feud*. It is often erroneously pronounced like *oo*.

8. *Ew* has two sounds.

1. Of alphabetical <i>o</i> long,	} as heard in	{	shew, sew.
2. " " <i>u</i> ,			dew, mew.

Like *eu*, it is often erroneously pronounced *oo*.

9. *Ey* has three sounds.

1. Of alphabetical <i>a</i> long,	} as heard in	{	bey, prey.
2. " " <i>e</i> long,			key, alley.
3. " " <i>i</i> ,			eye.

3. *Ia*, *ie*, *ieu*, *iew*, *io*, *iou*.

1. *Ia*, when a diphthong, has the sound of alphabetical *e* short ; as in *marriage*, *carriage*.

2. *Ie*, when a diphthong, has four sounds.

1. Of alphabetical <i>a</i> short,	} as heard in	{	friend.
2. " " <i>e</i> long,			chief.
3. " " <i>e</i> short,			sieve, species.
4. " " <i>i</i> ,			die.

3. *Ieu* has the sound of alphabetical *u*; as in *lieu*, *adieu*, *purlieu*.

4. *Iew* has also the sound of alphabetical *u*; as in *view*, *review*.

5. *Io*, when a diphthong, has the alphabetical *o* short sound of *u*; as in *marquioness*, *cushion*.

6. *Iou*, when a triphthong, has the sound of alphabetical *o* short; as in *precious*, *vexatious*. It is often incorrectly pronounced after *d* as a triphthong; as in *tedious*, spoken as if written *te-je-ous* or *te-jus*.

4. *Oa*, *oe*, *oeu*, *oi*, *oo*, *ou*, *ow*, *oy*.

1. *Oa* has two sounds.

- | | | |
|----------------------------------|-----------------|---------------|
| 1. Of broad <i>a</i> long, | } as heard in { | broad, groat. |
| 2. " alphabetical <i>o</i> long, | | boat, road. |

2. *Oe* has five sounds.

- | | | |
|------------------------------------|-----------------|------------------|
| 1. Of alphabetical <i>a</i> short, | } as heard in { | œcumenic, fœtid. |
| 2. " " <i>e</i> long, | | fœtus, œiliad. |
| 3. " " <i>o</i> long, | | foe, hoe. |
| 4. " " <i>o</i> short, | | does. |
| 5. " muffled <i>o</i> long, | | canoe, shoe. |

3. *Oeu* has the sound of muffled *o* long; as in *manœuvre*.

4. *Oi* has six sounds.

- | | | |
|---|-----------------|------------------------|
| 1. Of middle <i>a</i> short, | } as heard in { | avoirduois. |
| 2. " broad <i>a</i> and of alphabetical <i>e</i> long | | boil, toil. |
| 3. " alphabetical <i>e</i> long, | | chamois, turcois. |
| 4. " " <i>e</i> short, | | connoisseur, tortoise. |
| 5. " " <i>i</i> , | | choir. |
| 6. " <i>w</i> and broad <i>a</i> long, | | devoir, reservoir. |

5. *Oo* has four sounds.

- | | | |
|-----------------------------------|-----------------|-------------------|
| 1. Of alphabetical <i>o</i> long, | } as heard in { | door, floor. |
| 2. " " <i>o</i> short, | | blood, flood. |
| 3. " muffled <i>o</i> long, | | fool, moon, rood. |
| 4. " " <i>o</i> short, | | hood, root. |

6. *Ou* has six sounds.

- | | | |
|----------------------------------|-----------------|----------------------------|
| 1.* | } as heard in { | bound, doubt, cloud, hour. |
| 2. Of broad <i>a</i> long, | | thought. |
| 3. " alphabetical <i>o</i> long, | | mourn, though. |
| 4. " " <i>o</i> short, | | enough, tough. |
| 5. " muffled <i>o</i> long, | | soup, through. |
| 6. " " <i>o</i> short, | | could, would. |

7. *Ow* has three sounds.

- | | | |
|----------------------------------|-----------------|--------------|
| 1.* | } as heard in { | cow, brown. |
| 2. Of broad <i>a</i> short, | | knowledge. |
| 3. " alphabetical <i>o</i> long, | | blow, blown. |

8. *Oy* has only one sound; viz., that of broad *a* and alphabetical *e* long; as in *cloy*, *boy*.

5. *Ua*, *ue*, *ui*, *uo*, *uoy*, *uy*.

1. *Ua* has three sounds.

- | | | |
|---|-----------------|----------------------|
| 1. Of <i>w</i> and alph. <i>a</i> long, | } as heard in { | assuage, persuade. |
| 2. " flat <i>a</i> long, | | guard, piquant. |
| 3. " alphabetical <i>e</i> short, | | victuals, victualer. |

* This sound has no representative.

2. *Ue* has four sounds.

- | | | |
|--|-----------------|-------------------|
| 1. Of <i>w</i> and alph. <i>a</i> short, | } as heard in { | quench, conquest. |
| 2. " alphabetical <i>a</i> short, | | coquet, guest. |
| 3. " middle <i>a</i> short, | | conquer, guerdon. |
| 4. " alphabetical <i>u</i> , | | ague, hue. |

It is sometimes mute ; as in *antique, dialogue, &c.*

3. *Ui* has four sounds.

- | | | |
|--|-----------------|--------------------|
| 1. Of <i>w</i> and alph. <i>e</i> short, | } as heard in { | languid, vanquish. |
| 2. " alphabetical <i>e</i> short, | | guilt, guinea. |
| 3. " " <i>i</i> , | | guide, disguise. |
| 4. " " <i>u</i> , | | juice, pursuit. |

4. *Uo* has two sounds.

- | | | |
|---|-----------------|-------------------|
| 1. Of <i>w</i> and alph. <i>o</i> long, | } as heard in { | quote, quotation. |
| 2. " <i>w</i> and alph. <i>o</i> short, | | quoth. |

5. *Uoy* has one sound : viz., of *w* and broad *a* and *e* long ; or of *w* and *oi* in *boil*. It occurs only in one word : *buoy*.

6. *Uy* has three sounds.

- | | | |
|---|-----------------|---------------------------|
| 1. Of <i>w</i> and alph. <i>e</i> long, | } as heard in { | obloquy, colloquy. |
| 2. " alphabetical <i>e</i> long, | | plaguy, roguy. |
| 3. " " <i>i</i> , | | buy, and its derivatives. |

II. A consonant is a letter which, as the name implies, cannot be sounded without the aid of a vowel. The consonants are *b, c, d, f, g, h, i, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z* ; to which must be added *th, ch, sh, zh, wh, ng* : being plainly elementary sounds, and as such belonging to the alphabet, though not formally included in it.

Consonants may be divided into two classes : real consonants, and substitutes.

By a real consonant, is meant that which has a peculiar and determinate sound of its own, though it may assume that of another letter or a combination of letters ; and by a substitute, one which has no peculiar and determinate sound of its own, but uniformly represents that of some other letter or combination of letters.

1. The real consonants are, *b, d, f, g, h, j, k, l, m, n, p, r, s, t, v, w, x, y, z, ch, sh, th, wh, ng*.

Real consonants are either unchangeable or changeable. Unchangeable consonants are those which uniformly have the same sound : changeable, those which, besides having their peculiar sounds, in certain positions assume other sounds.

A consonant is not changeable because in one or two instances it may assume another sound : (which may be merely a vicious effect of custom ;) but only when it assumes another sound, in the same position in all words, or generally ; and hence when this assumption can be traced to a general law.

1. The unchangeable are, *b, f, h, j, k, l, m, p, r, v, w, y, sh, th, wh*.

1. *B*. Its sound is heard in *rebel, robber, cub*. After *m*, (except in *accumb, succumb, rhomb*,) and before *t*, in the same

syllable, it is silent; as in *lamb, bomb, thumb, debtor, doubt, subtle*.

2. *F*. *F* is heard in *fancy, muffin*. In *of*, but not in its compounds, it has the sound of *v*.

3. *H*. This letter is merely a strong breathing, which may be heard in *hat, horse, hedge*. At the beginning of the words, *heir, herb, honest, hour*, after *r*, as in *rhomb, rhetoric*, and at the end of a word preceded by a vowel, as in *ah, oh*, it is silent.

In many words it is suppressed where it should be heard; as in *hostler, humble, exhale, exhibit, exhort, exhaust, exhilarate, &c.*

4. *J*. The sound of *j* is heard in *James, jelly*. It has the sound of *y* in *hallelujah*.

5. *K*. The sound of *k* is heard in *keep, skirt, murky*. Before *n*, it is mute; as in *knife, knew*.

6. *L*. This letter has a soft liquid sound; as in *sorrel, billow, love*. It is often silent before *d, f, k, m*, and *v*; as in *could, calf, talk, balm, salve*.

7. *M*. *M* is heard in *man, deem, murmur*. In *comptroller* it has the sound of *n*; and in *mnemonic*, it is silent.

8. *P*. The sound of *p* is heard in *pay, lip, puppy*. It is silent before *n*, between *m* and *t*, and before *s* and *t* at the beginning of words; as in *pneumatics, tempt, psalm*; and also in the words, *corps, raspberry, receipt*.

9. *R*. The sound of this letter is heard in *rage, brimstone, hurra*.

10. *V*. The sound of *v* is heard in *vain, levity, relieve*. It is silent in *sevensnight*.

11. *W*. *W* is heard in *want, reward*. In *answer, sword*, and before *r*, as in *wrap, wreck, wrong*, it is silent.

12. *Y*. The sound of *y* is heard in *yonder, &c.*

13. *Sh*. The peculiar sound of *sh* is heard in *short, relish*.

14. *Th*. This combination has two sounds: the one sharp, as in *think, with*; the other flat, as in *them, clothe*. The *h* is silent in *asthenic, asthma, isthmus, phthisic, phthisical, Thomas, Thames, thyme*.

15. *Wh*. This sound is heard in *which, what, whale, &c.* The *w* is sometimes silent; as in *whole, who, whoop*.

2. The changeable consonants are *d, g, n, s, t, x, z, ch, ng*.

1. *D*. The peculiar sound of *d* is heard in *dead, meddle, ruddy*. It assumes the sound of *t* in the termination *ed* of the past tense, when immediately preceded by *c, f, k, p, s, x, ch, sh*, or *q*; as in *faced, stuffed, cracked, tripped, vexed*,

vouched, flashed, piqued. In handsome, stadtholder, and Wednesday, it is silent.

The sound of *j*, which Walker assigns to this letter after the accent and followed by *ia, ie, u* alph., *o* and *eu*, as in *radiance, obedience, mediocrity, arduous, hideous, &c.*, as if written *rajiance, obejience, mejiocrity, arjuous, hijeous*, is unwarranted, absurd and mischievous. Even in *soldier*, in which *d* is generally allowed to have the sound of *j*, it may be doubted whether *d* loses its proper sound. It is rather partially blended in the rapidity of articulation with the *y* sound of the *i* which follows it.

2. *G.* The peculiar sound of *g*, (usually called its hard sound,) is heard at the end of words, and before *a, o, u, l, r*; as in *bug, log, rug; game, gone, gull, glory, grandeur*. It assumes the sound of *j*, (usually called its soft sound,) before *e, i*, and *y*; as in *gem, giant, ginger, Egypt, gyration, badge, edge, &c.* Exceptions are numerous; as in *get, finger, gilt, gimblet, girl, give, giddy, geld, girt, girth, &c.* Before *m* and *n* in the same syllable, as in *phlegm, gnash, malign*, and before *l* in the words *intaglio* and *seraglio*, *g* is silent.

3. *N.* The proper sound of *n* is heard in *manner, number*. It assumes the sound of *ng* when followed in the same syllable by *k, c, ch, q, x*; as in *bank, distinct, bronchial, banquet, anxiously*. After *l* and *m* in the same syllable, it is silent; as in *kiln, hymn*.

4. *S.* The peculiar sound of *s* is heard in *sap, passing, use*. It has this sound,

1. At the beginning of words; as in *sabbath, set, smile*; except *sugar, sure, &c.*

2. After *f, k, p, t*; as in *strifes, rakes, hops, &c.*

3. When double, except perhaps in *dissolve, possess*, and before the terminations *ion, ia, ie, or u, &c.*

4. In the inseparable prefix *dis*, except in *disarm, discern, disdain, disease, dishonor*, and their compounds: in *mis*; and in the terminations *ase, ese, ise*, except *wise, otherwise, otherguise*; and *ose, use; sive, sorry*, and *osity*, of adjectives.

It assumes the sound of *z*,

1. In the following words: *as, is, was, his, has, these, those, and others*.

2. After *b, d, g, v, l, m, n, r*; as in *ribs, buds, rags, serves, fills, clams, dens, stars*.

3. When together with *e*, (not mute *e*,) it forms the plural of nouns, and the third person singular of verbs; as in *praises, riches, shoes, tries, flies, dies, &c.*

4. After the inseparable prefix *re*, almost always; as in *reserve, reside, result*; generally in the terminations *son, ser, sin*; and often in the terminations *sy, scy, sible, ise*.

It assumes the sound of *sh*,

1. In *sure, sugar*, and their compounds.

2. When preceded by the accent and another *s*, or *l, m, n, r*, and followed by *ia, ie, io*, or alphabetical *u*; as in *cassia, circensian, expulsion, transient, mansion, version, censure, pressure*.

It assumes the sound of *zh*,

When preceded by the accent and a vowel, and followed by *ia, ie, io*, or alphabetical *u*; as in *ambrosial, brasier, vision, usual, pleasure, erasure*.

EXCEPTIONS. *Enthusiastic, ecclesiastic*.

It is silent in *aisle, corps, demesne, isle, island, puisne, viscount*.

5. *T*. The peculiar sound of *t* is heard in *ten, met, written*.

It assumes the sound of *sh*,

When preceded by the accent either primary or secondary, and followed by *ia, ie, or io*; as in *partial, patient, notation*.

It assumes the sound of *ch*,

When preceded by the accent and *s* or *x*; as in *fustian, question, mixtion*. It is silent before *le* (except in *pestle*) and *en*; as in *hasten, bustle*; in *billet-doux, eclat, hautboy, mortgage*; and in the first syllable of *chestnut*.

6. *X*. The peculiar sound of this letter is heard in *exit, exercise, excellence, luxury*, which always occurs,

1. At the end of an accented syllable; as in the words quoted.

2. At the end of a syllable followed by an accented syllable, beginning with a consonant; as in *excuse, extent, expense*.

It assumes the sound of *z*,

At the beginning of a word; as in *Xenophon, Xerxes, Xanthus*.

It assumes the sound of *gz*,

At the end of a syllable, followed by another syllable under accent beginning with a vowel; as in *example, exert, exist*.

EXCEPTIONS. *Doxology, proximity*, and compound words of which the primitives end in *x*; as in *fixation, vexation, relaxation, &c.* The words *exhale, exhibit, exhort, exhaust*, should also be enumerated as exceptions to this rule, if *x* is to be pronounced *gz*; since it immediately precedes an accented syllable beginning with a consonant. But as this sound is all but incompatible with the aspiration of *h*, and

has led to the almost general suppression of *h* in these words, I think it ought to be rejected. It is silent in *billet-doux*, and at the end of all words derived from the French.

7. *Z*. The peculiar sound of *z* is heard in *zest*, *zink*, *zone*. It assumes the sound of *zh*, when preceded by the accent and a vowel, and is followed by *ie* or alphabetical *u*; as in *glazier*, *azure*.

8. *Ch*. The peculiar sound of this combination is heard in *chin*, *chub*, *church*. It assumes the sound of *sh*, in words from the French; as in *machine*, *chagrin*, *chaise*. It assumes the sound of *k*, in words from the learned languages; as in *scheme*, *chorus*, *distich*, *Achish*, *Enoch*. It is silent in *schism*, *yacht*, and *drachm*.

9. *Ng*. The peculiar sound of *ng* is heard in *sing*, *song*, *sung*, *mingling*. It assumes the sound of *nj*, when followed by *e* at the end of a syllable; as in *arrange*, *derange*.

II. The substitutes are *c*, *gh*, *i*, *ph*, *q*.

1. *C*. This letter is a substitute,

1. For *k*, at the end of a syllable, and before *a*, *o*, *u*, *r*, *l*, *t*; as in *vaccination*, *cart*, *colt*, *cut*, *cur*, *college*, *cottage*.

2. For *s*, before *e*, *i*, *y*; as in *cedar*, *cider*, *cymbal*, *mercy*.

3. For *sh*, when followed by *ea*, *ia*, *ie*, *io*, *iou*, and preceded by the accent primary or secondary; as in *ocean*, *social*, *species*, *spacious*.

4. For *z*, as in *discern*, *sacrifice*, *suffice*.

C is silent in *arbuscle*, *corpuscle*, *czar*, *czarina*, *endict*, *muscle*, *victuals*.

2. *Gh*. This combination, when one or the other, or both of the letters are not silent, is a substitute for *f*; as in *laugh*, *cough*, *trough*.

3. *I*. This letter, as a consonant, is a substitute for *y*; as in *pinion*, &c.

4. *Ph*. *Ph* is always a substitute for *f*; as in *philosopher*, *caliph*.

5. *Q*. This letter is a substitute for *k*; as in *banquet*, *conquer*, *coquet*.

II.—SYLLABLES.

A syllable is a division of a word, comprising one letter or more, which is pronounced with one articulation; as *e-spy*, *reg-u-late*, *blame*, *beau-ty*.

OBS.—These divisions, being in the main determined by usage, can be learned only from polished conversation, or from approved spelling-books and dictionaries.

III.—WORDS.

A word is the received sign of an idea.

If a word of one syllable, it is called a *monosyllable*: if of two, a *dissyllable*: if of three, a *trissyllable*: if of four or more, a *polysyllable*.

Of words, grammatically considered, there are ten kinds, called parts of speech; namely, the *noun*, the *article*, the *adjective*, the *pronoun*, the *verb*, the *participle*, the *adverb*, the *conjunction*, the *preposition*, and the *interjection*.

1.—THE NOUN.

The noun, as the word signifies, is the name of a person, place, or thing; as *James, Utica, man, woman, horse, book, mercy, madness*.

Nouns are divided into two species: *proper* and *common*.

1. A proper noun is the name of an individual; as *Charles, Albany, the Hudson*.

2. A common noun is the name of a number of things of the same kind; as *beast, bird, fish, insect*.

Obs. Some nouns are still farther distinguished by the terms collective, abstract, and participial.

1. A collective noun, or, as it is sometimes called, a noun of multitude, is the name of a number of individuals considered as one; as a *council, committee, meeting, flock*.

2. An abstract noun is the name of a quality apart from the person or thing possessing it; as *hardness, strength, beauty, pride*.

3. Participial nouns are participles used as nouns; as *glorying* in Christ, is the virtue of a Christian. *The triumphing* of the wicked is short.

EXERCISES ON NOUNS.

DIRECTION. Let the student point out the nouns, and tell whether they are proper or common: applying the definition of each.

In the beginning God created the heaven and the earth. And the evening and the morning were the first day. Thus God created man in his own image. In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness.

While the earth remains, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. Industry is needful in every condition of life: the price of all improvement is labor. Candor, sincerity, and truth are amiable qualities. The horse is a noble animal. The rose, the lily, and the pink, are fragrant flowers. The

swallow builds her nest of mud, and lines it with soft feathers. Wisdom is justified by her children. A dollar is worth eight shillings. I saw seven golden candlesticks ; and in the midst of the candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt with a golden girdle. His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ; and his feet like unto fine brass, as if they burned in a furnace ; and his voice, as the sound of many waters. James has arrived.

2. THE ARTICLE.

An article is a word placed before nouns to limit their meaning.

Obs. A noun without an article before it denotes the whole of a class or kind ; as *man* is endowed with reason ; that is, *all men* : *fish* live in water ; that is, *all fish*.

The articles are *definite* and *indefinite*.

1. The definite is *the* ; which denotes a particular individual of a class or kind ; as *the* man, *the* boy, *the* house, *the* mountain.

2. The indefinite is *a* or *an* ; which denotes an individual of a class or kind, but not any particular one ; as *a* man, *a* boy, *an* ox, *an* elephant.

Obs. *An* and *a* are merely different forms of the same article. *An* is used when the word before which it stands begins with a *vowel sound* ; as *an* ape, *an* hour : *a* when the word before which it stands begins with a *consonant sound* ; as *a* man, *a* house, *a* union, *a* ewer.

EXERCISES ON THE ARTICLES.

DIRECTION. Let the student point out the nouns and articles ; say which is a proper noun, which a common, which the definite, and which the indefinite article, and tell why *a* is employed in a given case instead of *an* : in short, let him apply all that can be learned from this and the section preceding ; and do the same, under succeeding heads without farther notice.

The paper lies before me on the desk. He will come in an hour. A house may be large without being convenient. A year when it is past is no longer than a day. A union of many states is an empire. The folly and the vanity of the man are proverbial. A peach, a pear, an apple, or an orange, is delicious. And the sun was darkened ; and the veil of the temple was rent in the midst. And there appeared a great wonder in heaven. Here is the patience of a saint : an angel could not do more. The city of Albany is the capital of this state. The city of New York is the principal city of the United States. The man who has a disposition like this, is unfit to be a member of society. That tent contains a man, a horse, an elephant, and a bear. A unanimity so striking could not fail to produce a sensation. A fault and an error are different things : a fault is criminal ; an error may be innocent. This

is the heir: let us kill him, and the estate will be ours: so said the wicked men.

3. THE ADJECTIVE.

An adjective is a word added to a noun, pronoun, or another adjective, to express quality or relation; as a *good* boy, he is *studious*, a *bright* yellow; *all* men, *each* man, *this* man.

Obs. The first three examples, just given, express quality: the last three, relation; that is, the word *all* is used *relatively* to a less number, *each* relatively to every other; *this*, relatively to that, these, or those, &c.

Adjectives which express quality may be divided into three kinds: the *common*, the *proper*, and the *participial*.

1. A common adjective expresses a common quality, or a quality common to many things; as *good*, *bad*, *rich*, *dark*, &c.

2. A proper adjective expresses the qualities of proper names; as *American*, *English*, *Platonic*, *Socratic*, &c.

3. A participial adjective is a participle used as an adjective; as an *amusing* story, a *moving* story, a *glowing* picture.

Obs. The participle, as an adjective, expresses no relation to time. (See participle II.)

Adjectives which express relation, may be divided into three kinds:

1. The local, or those which express the relations of place; as *eastern*, *western*, *northern*, *southern*, *inner*, *outer*, &c.

2. Numeral, or those which express the relations of number; as,

1. The cardinal; *one*, *two*, *three*, &c.; or 1, 2, 3, 4, 5, &c.

2. The ordinal; *first*, *second*, *third*, &c.; or 1st, 2d, 3d, &c.

3. The multiplicative; *single* or *alone*, *double* or *twofold*, *triple* or *threefold*, &c.

3. Pronominal, or those which express the relation of a part to a whole, of a whole to a part, of one part to another, &c.; as *all* men, *one* man, the *other* man, *this* man, *that* man, &c.

Obs. 1. The following list comprises most of the pronominal adjectives: *each*, *every*, *either*, *all*, *any*, *both*, *few*, *much*, *many*, *no*, *none*, *such*, *same*, *some*, *other*, *little*, *first*, *last*, *former*, *latter*, *this*, *that*, *which*, *what*. These are called *pronominal*, because, like a pronoun, they may be used without the noun with which they agree; but the name is not appropriate, since both the *local* and *numeral* may be used in the same manner; while the essence of a pronoun is substitution, not agreement.

Obs. 2. Adjectives, whether they express quality or relation, are often compound; as *nut-brown*, *laughter-loving*, *four-footed*.

EXERCISES ON ADJECTIVES.

A stone is heavy, and the sand weighty, but a fool's wrath is heavier. The sluggard is wiser in his own conceit than seven men that can render a reason. Burning lips, and a wicked heart, are like a potsherd covered with silver dross. The north wind driveth away rain, and an angry countenance, a back-biting tongue. As cold water to a thirsty soul, so is

good news from a far country. Most men will proclaim every one his own goodness; but a faithful man who can find? Who can say I have made my heart clean: I am pure from my sin? The hearing ear, and the seeing eye, the Lord hath made. A wise son maketh a glad father, but a foolish man despiseth his mother. A true witness delivereth souls; but a deceitful witness speaketh lies. The liberal soul shall be made fat. A false balance is an abomination to the Lord; but a just weight is his delight.

Few and evil have been the days of my pilgrimage. Every man is an accountable being. The best and wisest men are sometimes in fault. The same thing is seen elsewhere. One said this, and another that. The three rooms on the second floor, are smaller and less convenient than the others. The first years of man must make provision for the last. I prefer the shortest course, though some other may be less intricate. A certain man has written a small book, called The Four-fold State. Little children, it is the last time. Each received his penny. Thirty men carried a hundred bushels of corn.

The American mind is shrewd and enterprising in the highest degree. The Roman empire comprehended Europe, the western part of Asia, and the northern part of Africa. The Socratic method of reasoning is that which was used by Socrates. In this free country no man is debarred from any office, however honorable or profitable. Which man it was, whether this or that, I cannot say.

4.—THE PRONOUN.

A pronoun is a substitute for a noun; and is used to avoid a repetition of the noun; as at New York James embarked for Liverpool; where *he* arrived safely.

Of pronouns there are two kinds: the *personal* and *relative*.

I.—The personal are so called because they are generally substitutes for the names of persons: they are *simple* and *compound*.

1. The simple personal pronouns are, *I, my* or *mine, me, we, our, us; thou, thy* or *thine, thee, ye* or *you, your, you; he, his, him, she, her, it, its, they, their, them.*

Obs. All of these are exclusively substitutes for names of persons, except *it, its, they, their, and them*. Of the exceptions *it* and *its* are exclusively substitutes for things; while *they, their, and them*, are substitutes both for persons and things. Again, some of them are substitutes for a single or one name, as *I, my, me, &c.*; while others are substitutes for several names: as *we, our, us, &c.* Once more, some of them, it will be observed, are substitutes for the names of persons speaking; as *I, my* or *mine, me, we, our, us*: some are substitutes for the names of persons spoken to; as *thou, thy* or *thine, thee, ye* or *you, your, you*: others are substitutes for the names of persons or things spoken of; as *he, his, him, she, her, it, its, they, their, them*.

2. The compound personal pronouns are some of those just noticed with the word *self* added: they are *myself,*

ourselves, thyself, yourselves, himself, herself, itself, and themselves.

II. The relative pronouns are so called because besides being substitutes for nouns, they commence a thought, or part of a sentence, relating to these nouns ; which nouns, for that reason, are called their antecedents. They are, like the personal, simple and compound.

1. The simple are *who, whose, whom, which, and that*. *Who, whose, and whom*, are substitutes for the names of persons only, *which*, for the names of animals and things, and *that*, alike for the names of persons, animals, or things.

OBS. 1. *Whose* is sometimes used as a substitute for names of things ; as, The rose *whose* color and fragrance you so much admired, has withered. But this is inaccurate. The proper expression would be, The rose, the odor and fragrance of *which* you so much admired, has withered.

OBS. 2. *That* is sometimes a pronominal adjective, and sometimes a conjunction. To determine when it is a relative, we have only to put *who* or *which* in the place of it ; and if this substitution does not injure the sense, it is a relative.

2. The compound relative pronouns are *who, which, and what*. The first two are only occasionally compound : the last always.

They are compound in two ways.

1. By including, at the same time, the relative and the antecedent : i. e. the relative and the noun for which they are substituted.

Thus : Tell me who it was ; i. e. *him that* it was.

Tell me which it was ; i. e. *him that, or it that*, it was.

Tell me what it was ; i. e. *it that, or that which* it was.

OBS. It will be observed that *which*, when compound, has either a person or a thing for its antecedent. This may be accounted for by the fact, that formerly *which* was a substitute like *that* for both persons and things ; as in the Lord's prayer, Our Father, *which* art in heaven.

2. *Who, which, and what* are made compound by the addition of *ever* and *soever* ; as, *whoever, whosoever ; whichever, whichsoever ; whatever, whatsoever*.

OBS. When *who* and *what* are thus compound, they are compound in the way just mentioned also ; i. e. they include the antecedent and the relative ; as, *Whoever* takes that oath, is bound to enforce the laws ; i. e. *He who* takes, or rather, *any one who* takes : Seize whatever you find ; i. e. Seize *any thing that, or that which, or any thing which*, you find.

GENERAL NOTE ON PRONOUNS.—1. All grammarians, I believe, enumerate another division of pronouns under the name of *interrogative* ; in other words, treat *who, which, and what*, when used in questions, as parts of speech distinct from the relatives *who, which, and what* ; as having no antecedents, but relating to some subsequent word or phrase in the answer ; i. e. as ceasing to be pronouns, and becoming mere adjectives. No mistake it seems to me, could be more profound. It ob-

viously originated in not perceiving the true character of the questions in which these words occur; namely, indefinite interrogative: (*See Classif. Indef. Interrog.*) questions which are, strictly speaking, fragmentary declarative sentences that, when complete, express a command; as, who was it? which is the man? what are you doing? These sentences restored to the declarative form and completed, will read thus: Tell me who it was; i. e. *him who* it was: Tell me *which* it was, i. e. *him which*: Tell me what you are doing; i. e. *it that* or *that which*. Such being the case, *who*, *which*, and *what*, are as truly relative pronouns at the beginning of questions as elsewhere; and what is particularly to be observed, they are compound relative pronouns, since they always in this position include both the relative and the antecedent.

GENERAL NOTE ON RELATIVE PRONOUNS.—2. *Who*, *whose*, *whom*, *which*, *that*, and *what*, besides discharging their appropriate functions as pronouns, discharge those also of conjunctions and conjunctive adverbs, by connecting the parts of sentences. They form two species of connection: the *close* and the *loose*.

1. Examples of the close.

He *who* tastes them oftenest, will relish them best.

The chief misfortunes *that* befall us in life, can be traced to some vices and follies *which* we have committed.

The fair sex, *whose* task is not to mingle in the labors of public life, have their own part assigned them to act.

There is a simplicity in the words *which* outshines the utmost pride of expression.

When he was told *what* I had done, he was satisfied.

2. Examples of the loose.

The same heard Paul speak; *who* steadfastly beholding him and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet.

All superiority and pre-eminence that one man can have over another, may be reduced to the notion of quality; *which*, considered at large, is either that of fortune, body, or mind.

Then the disciples determined to send relief unto the brethren which dwell in Judea; *which* also they did.

But Christ as a son over his own house; *whose* house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; *which* is Christ in you, the hope of glory; *whom* we preach: warning every man, and teaching every man in all wisdom.

EXERCISES ON THE PRONOUNS.

I fear him. Thou hast said it. We have caught them. They are now in our neighborhood. Will you visit them with us? He proceeded to ask me, whether I had turned upon him in this debate from the consciousness that I should find an overmatch if I ventured on a contest with his friend from Missouri. Their progress was now comparatively easy. Such was the beautiful vision which broke on the eyes of the conquerors. Being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are. A short time since, and he, who is the occasion of our sorrows, was the ornament of his country.

Lord, if thou hadst been here, my brother had not died. Ye grand inventions of ancient bards, ye gay creations of modern fancy, ye bright visions, ye fervid and impassioned thoughts, serve ye all for no better purpose than the pastime of an idle hour? Philosophy, Daniel, is of two kinds: that which relates to conduct, and that which relates to knowledge. The first teaches us to value all things at their real worth: it teaches us our duty to our neighbor and ourselves. I had now brought my state of life to be much more comfortable in itself than it was at first.

All our discontents about what we want, appeared to me to spring from the want of thankfulness for what we have. For there stood by me this night the angel of God, whose I am, and whom I serve. Whoever has paid attention to the manners of the present day, must have perceived a remarkable innovation in the use of moral terms. Let him that standeth, take heed lest he fall. Whoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Where your treasure is, there will your heart be also. Why even of yourselves, judge ye not what is right? They themselves told me the fact. Whatsoever is sold in the shambles, that eat.

5. THE VERB.

A verb is a word which describes the state or condition of a noun or pronoun in relation to time.

OBS. 1. Did my work enter into the details of grammar, this definition would specify *a noun or pronoun in the nominative case.*

OBS. 2. A verb may describe the state or condition of two or more nouns or pronouns at the same time; and two or more verbs may describe the condition of the same noun or pronoun.

Obs. 3. The definition does not apply to the infinitive mood, or what is generally so called. This I have ventured, in view of reasons which seem to me satisfactory, to class with participles. (*See Participles.*)

Two things are affirmed in the definition :

1. That the verb describes *the state or condition* of a noun or pronoun ; as, *The house is large*, *The man walked*, *I stand*, *They run*, *We strike*, *They are struck* ; i. e. *The house* is in a state or condition of simple existence, *The man* was in the condition of one walking, *I* in the condition of one standing, *They* of running, *We* of striking, *They* of being struck.

2. That the verb describes the state or condition of a noun or pronoun in relation to time ; as, *The house is*, i. e. *now* at the present moment ; *The man walked*, i. e. some time since ; *I will stand*, i. e. at some future time ; *We were struck*, i. e. some time since ; &c., &c.

GENERAL NOTE ON THE VERB.—The usual definitions of the verb are extremely defective. “A verb,” says one, “is a word which signifies to be, to do, or to suffer :” a definition which excludes all neuter verbs except that of existence, assigns to *suffer* a meaning it never has, and expresses no relation either to the subject of the sentence or to time. “A verb,” says another, “denotes being, action, or passion :” a definition which is exposed to the same objection, besides using the term passion in a sense still more incomprehensible to a learner than that of *suffer* in the preceding definition. “A verb,” says yet another, “is a word which signifies to be, to act, or to be acted upon.” This again excludes neuter verbs, expresses no relation to subject or time, and uses terms in a vague or contradictory sense. Thus *I love* and *I strike*, according to the definition, equally denote action. The term action, as descriptive of the word *strike*, is intelligible : as descriptive of the word *love*, if used in the same sense, it is not. Again, according to the same definition, *I am struck* and *I am loved* equally denote being *acted upon*. As before, the words *acted upon*, as descriptive of the first, may be understood : they are used in their received sense. But am I acted upon, in this meaning of the word action, when *I am loved*, unconscious as I am of any influence exerted upon me, of any sensation, any effect produced ? The question is decisive ; for a definition which employs words in a manner so vague and contradictory must be fatally defective. I have, therefore, ventured, with some diffidence, to propose another : not altogether unexceptionable perhaps, but one which at least employs terms in their received sense, and describes intelligibly the principal characteristics of the word defined.

EXERCISES ON THE VERB.

Birds fly. David slew Goliath. Columbus discovered America. Christ was crucified. Men who love virtue, will practice it. These privileges constitute our happiness. He may pursue whatever study suits him best. I will hear thee, said he, when thine accusers have also come. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. Whoever loves instruction, loves knowledge; but he that hates reproof, is brutish. If he will not hear his best friend, who shall be sent? If you were here you would find some who, you would say, passed their time very agreeably. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Much money has been expended. Of him to whom much is given, much will be required. The planetary system, boundless space, and the immense ocean, affect the mind with sensations of astonishment. When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them who despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.

6. THE PARTICIPLE.

The participle is a word derived from a verb, which *participates* in the properties of the verb, and of other parts of speech.

It comprehends two species; which, for the want of more significant names, I shall call the *first* and *second* participle.

I.—THE FIRST PARTICIPLE.

The first participle has five varieties:

1. One formed by adding *ing* to the naked verb; as *loving* from the verb *love*.
2. One generally formed by adding *d* or *ed* to the naked verb; as *loved* from the verb *love*; but to this there are numerous exceptions; as *seen*, *worn*, from the verbs *see*, *wear*.
3. One formed by adding to the second variety the first of the verb *be*; as *being loved*.

4. One formed by adding to the second variety the first of the verb *have* ; as *having loved*.

5. One formed by adding to the second variety the fourth of the verb *be* ; as *having been loved*.

The first participle is used as a verb, a noun and verb at the same time, an adjective and a preposition.

Obs. I believe all the varieties are used as verbs ; all except the second, as nouns ; the first and second only, as adjectives ; while the first only, is used as a preposition.

1. When used as a verb.

The different varieties, when used as verbs, are merely substitutes, employed for the sake of brevity or variety, for other forms of the verb ; and when so employed, express their time.
e. g.

1st Variety. I see yonder a man *running* ; i. e. who *runs* or *is running*. There was seen a great way off a herd of swine *feeding* ; i. e. which *were feeding*.

2d. Variety. *Seen* at a distance, it looks like fire ; i. e. when *it is seen*. *Seen* at a distance, it looked, &c. ; i. e. when *it was seen*. *Seen* at a distance, it will look, &c. ; i. e. when *it shall be seen*, if *it should be seen*. Once *done*, it may be done again ; i. e. when *it shall have been done* once, it may be done again.

3d. Variety. *Being observed*, he walks away ; i. e. as, since or because he *is observed*, he walks away. *Being frightened*, he fled ; i. e. as, since or because he *was frightened*, he fled. *Being hung*, he will trouble society no more ; that is, *when he shall have been hung*, he will trouble society no more.

4th. Variety. *Having overcome* all opposition, he proceeds ; i. e. as he *has overcome* all opposition, he proceeds. *Having overcome*, &c., he was yet unable to proceed ; i. e. though he *had overcome*, &c., he was yet unable to proceed. *Having overcome*, &c., he will proceed ; i. e. when *he shall have overcome*, he will proceed.

5th. Variety. *Having been ruined* by speculation, he removes to the west ; i. e. as, since or because he *was ruined*, so or therefore he removes, &c. *Having been ruined*, &c., he removed, &c. ; i. e. as, since or because he *had been ruined*, he removed. *Having been ruined*, he will remove ; i. e. when *he shall have been*, or if *he should be ruined*, he will remove.

2. When used as a noun.

The varieties of the first participle, used as nouns, either express no time, or express it as substitutes for other forms of speech in which the finite verb is introduced ; *e. g.* The triumphing of the wicked is short. Seeing is believing. Assured of being remunerated, he hesitated no longer. Of his

having slept, no one entertains a doubt. Of his having been imprisoned, they said nothing.

OBS. Though used as a noun by good writers, this participle is, very seldom, elegantly so used; and such a use, we believe, should always be avoided when the same idea can be expressed by a noun or verb; as *The triumph of the wicked. Assured of remuneration. That he slept. Of his imprisonment.*

3. *When used as a noun and verb at the same time.*

In this case the participle is followed by a noun or pronoun depending on it, while itself depends on a noun, preposition, or verb; as, *By studying* the scriptures, he became wise.

4. *When used as an adjective.*

As an adjective this participle expresses no relation to time: it differs in no respect from other adjectives, except in derivation; as, *A lying* rogue. *A crying* evil. *A learned* man. *A devoted* Christian. *An elevated* position.

5. *When used as a preposition.*

This is not often the case, and when it is, the participle has lost every characteristic of the verb; as, *Touching* this matter. *Respecting* that affair. *Concerning* that.

GENERAL NOTE ON THE FIRST PARTICIPLE.—When the varieties of the first participle have the properties of verbs, they are used indifferently to form a *close*, *compact*, or *loose* connection.

1. *Close.* *E.g.* There was seen a great way off a herd of swine, *feeding*; i. e. which were feeding. (*See compound close sentences.*)

2. *Compact.* *E.g.* *Foresceing* the consequences which would flow from the passage of the bill, he strenuously opposed it; i. e. When foreseeing, or when he foresaw, &c., then he opposed, &c. *Held* in the highest esteem by his countrymen, he could command their suffrages at any time for any office; i. e. as, since or because he was held, &c., therefore he could command, &c.

3. *Loose.* *E.g.* Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more; i. e. for we know, &c. Now the Spirit saith expressly that in the latter times some shall depart from the faith: *speaking* lies in hypocrisy; *having* their consciences seared with a hot iron; *forbidding* to marry; and *commanding* to abstain from meats which God hath created to be received with thanksgiving; i. e. *shall speak, shall have, shall forbid, shall command.* He immediately took his leave: *having been taught* to regard the wishes of his father as equivalent to a command; i. e. *for he had been taught.*

EXERCISES ON THE FIRST PARTICIPLE.

I saw a man laboring. He has his letter written. Having written his letter, he mailed it. A man just now passed me, leading a horse. Our work being finished, we returned. Having been confined to his house by illness, he had no time for the excursion. Pleased with his new acquaintance, he gave him an invitation to his house.

Few, having endured as much as he, have lived so long. Reaching the hotel at nine o'clock in the evening, he called for a room ; which, being shown to him, he entered, and having pulled off his clothes, he went to bed. Caught in the very act, what could he do ? and having been seized by the officers of justice, how could he escape ?

Of these things put them in remembrance : charging them before the Lord that they strive not about words to no profit. Study to show thyself approved unto God : a workman that needeth not to be ashamed ; rightly dividing the word of truth. Evil men and seducers shall wax worse and worse : deceiving and being deceived.

For the grace of God that bringeth salvation, hath appeared to all men : teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world ; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

II.—THE SECOND PARTICIPLE.

The second participle, usually called the infinitive mood, is formed by placing the preposition *to* before the naked verb.

Obs. *To* in this position, should not be regarded as a preposition, but as a constituent of the participle.

The second participle has *four varieties*.

1. The first consists of the verb and preposition alone ; as, *To love, to see*.

2. The second consists of the second variety of the first participle preceded by *to have*, of the verb *have* ; as, *To have loved, to have seen, to have struck*.

3. The third consists of the same variety of the first participle, preceded by *to be* of the verb *be* ; as, *To be loved, to be seen, to be struck*.

4. The fourth consists of the same variety of the first participle, preceded by *to have been* of the verb *be* ; as, *To have been loved, to have been seen*.

Obs. The first and third variety express time indefinitely : the second and fourth express time past relatively to some other time ; as, *To have gone there*, would have been prejudicial to his interests.

The second participle partakes of the nature of a verb and

noun : of a verb, in having an object ; of a noun, in being the subject of a verb, or the object of a preposition or verb.

I. It has the nature of a verb, in having an object ; as, To hate our *fellow-men*, is wicked. It would have afforded me great pleasure to have seen *him*.

II. It has the nature of a noun :

1. In being the subject of a verb ; as, *To steal* is wrong. *To have descended* from such ancestors, *would have entitled* him, a hundred years ago, to a pension.

2. In being the object of a verb or preposition.

(a.) Of a verb ; as, He loves *to ride*, he neglected *to return*, they will attempt *to run*.

Obs. The participle, in each of these examples is as truly the object of the verb before it, as a noun would be. What difference, for instance, is there between *He loves to ride* and *he loves Charles*, except in the objects ?

(b.) Of a preposition ; as, And all countries came into Egypt to Joseph *for to buy corn*. What went ye up in the wilderness *for to see* ? I went up to Jerusalem *for to worship*.

Obs. The preposition expressed, would not now be regarded as good English ; though traces of the same usage may yet be found in the best writers ; e. g. *For* an old man to be reduced to poverty is a very great affliction. The examples are adduced to show what was the practice of our ancestors. If that practice has gone into disuse, the principle upon which it was founded remains ; viz., that the second participle, when not the object of a verb, is the object of a preposition understood : generally of *for* ;* if not of *for*, of some other. The case is precisely that of *unto* after the adjective *like*. By our ancestors *unto* was always expressed ; but by us, never.

GENERAL NOTE ON THE SECOND PARTICIPLE.—If any one should demur to my treating the infinitive mood, so called, as a participle, I can only reply, that a participle has that name because it participates in the properties of the verb and of other parts of speech : a reason which applies to the infinitive mood with as much force as to the part of speech which has that title by general consent ; and why, if the same reason applies, it should not be called a participle, I am unable to divine. Still, I am by no means tenacious. If any one should choose to call it the infinitive mood, I have no objection, except that, additionally to what I have just said, it differs from every other mood in having no subject ; while the term *infinitive* does not accurately express its relation to time.

* There are cases, doubtless, in which it may be difficult to perceive how *for* can be inserted and make sense : partly, because the disuse of this preposition before the second participle has rendered its insertion, once general and perhaps thought elegant, uncouth, and strange to modern ears ; and partly, on account of abbreviations and elliptical forms to which time has given currency. *E. g.* An object so high as *to be* invisible. Most grammarians would say, that *to be*, in this example, is governed by the conjunction *as* ; and at first sight, few would believe that *for* can be inserted without making nonsense. Supply a suppressed part of the sentence, however, and it will read thus : An object so high as [is necessary for] to be invisible. Again : The trial is *to take* place on Thursday. Supply the suppressed portion here, and we shall have the following : The trial is [destined for] to take place on Thursday.

EXERCISES ON THE SECOND PARTICIPLE.

I rejoice to hear it. We were anxious to see you. They are preparing to go. That young lady wishes to be seen and admired. To have left, without bidding our friends farewell, would have been unkind. It might have satisfied him to have been there, if he had remained a few days longer. He was to have been called into their councils, but they altered their minds. To fear God, is the beginning of wisdom. He is to be punished next week. I asked him to lend me his pencil, and he chose to give me his knife. To have been ungrateful, and in his circumstances a great crime; but to have injured his benefactor in the tenderest points, as he did, without the slightest provocation, and with so many motives for a different line of conduct, was an atrocity to which we are unable to assign a name.

7. THE ADVERB.

An adverb is a word which qualifies a verb, participle, adjective, or another adverb in relation to time, place, degree, quality, manner, &c.; as, He *then* left, standing *there*, *exceedingly* great, *justly* said, *very* powerfully affected me.

I. Adverbs of time.

1. Of time present; as, *now*, *yet*, *to-day*, *presently*, *instantly*, *immediately*.

2. Of time past; as, *already*, *yesterday*, *lately*, *recently*, *anciently*, *heretofore*, *hitherto*, *since*, *ago*, *erewhile*.

3. Of time future; as, *to-morrow*, *hereafter*, *henceforth*, *by-and-by*, *soon*, *erelong*.

4. Of time relative; as, *when*, *then*, *before*, *after*, *while* or *whilst*, *till*, *until*, *early*, *seasonably*, *betimes*, *antecedently*, *subsequently*.

5. Of time absolute; as, *always*, *ever*, *never*, *aye*, *eternally*, *perpetually*, *continually*.

6. Of time repeated; as, *often*, *oft*, *again*, *occasionally*, *frequently*, *sometimes*, *seldom*, *rarely*, *now-and-then*, *daily*, *weekly*, *monthly*, *yearly*, *once*, *twice*, *thrice*, or *three times*, *four times*, *five times*, &c.

7. Of time as to order; as, *first*, *secondly*, *thirdly*, *fourthly*, *fifthly*, *sixthly*, &c.

II. Adverbs of place.

1. Of place in which; as, *where*, *here*, *there*, *yonder*, *above*, *below*, *around*, *somewhere*, *anywhere*, *elsewhere*, *everywhere*, *nowhere*, *wherever*, *within*, *without*, *whereabout*, *thereabout*.

2. Of place to which; as, *whither*, *thither*, *hither*, *in*, *up*,

down, back, forth, inwards, outwards, upwards, downwards, backwards, forwards.

3. Of place from which ; as, *whence, thence, hence, away, out.*

4. Of place as to order ; as, *first, secondly, thirdly, fourthly, fifthly, &c.*

III. Adverbs of degree.

Much, too, very, greatly, far, besides, chiefly, principally, mainly, generally, entirely, full, fully, completely, perfectly, wholly, totally, altogether, all, quite, clear, stark, exceedingly, excessively, extravagantly, intolerably, immeasurably, infinitely, enough, sufficiently, equally, so, as, even, little, scarcely, hardly, merely, barely, only, but, partly, partially, nearly, almost, how, however, howsoever, ever so, &c.

IV. Adverbs of quality and manner.

Well, ill, wisely, foolishly, righteously, justly, quickly, heedlessly, mercifully, &c. ; thus, so, how, somehow, however, like, else, otherwise, across, together, apart, asunder, namely, particularly, necessarily, obviously, manifestly, &c.

V. Adverbs of affirmation and negation.

Yes, yea, ay, verily, truly, indeed, surely, certainly, doubtless, undoubtedly, certes, forsooth, amen ; no, nay, not, nowise.

VI. Adverbs of doubt.

Perhaps, haply, possibly, perchance, peradventure, may-be.

VII. Adverbs of cause.

Why, wherefore, therefore.

VIII. Adverbs of instrument.

Hereby, thereby, herewith, therewith.

OBS. The preceding enumeration, drawn mainly from Gould Brown, is by no means complete, nor are the divisions in all respects the most accurate ; still they present a general idea of the nature and uses of adverbs, and that is the principal thing contemplated by their classification.

GENERAL NOTE ON ADVERBS.—Some of the adverbs enumerated above, frequently have the properties of conjunctions ; i. e. like conjunctions, they connect the parts of a sentence. The following are most frequently used in this way : *Before, also, as, after, again, hence, even, else, besides, however, moreover, nevertheless, since, otherwise, therefore, thence, then, when, indeed, whither, thither, where, there, till, until, wherefore, while.*

They form three kinds of connection : the *close*, the *compact*, and the *loose*.

1. The *close* ; as, His father died *before* he arrived. His father died *after*, &c.

2. The *compact*. This connection occurs when two adverbs, or an adverb and a conjunction are used correlatively ; i. e. relatively to each other : dividing the sentence into two parts,

the first of which always implies the second ; as *whither* I go, *thither* ye cannot come. *When* he comes, *then* fear. If one scale of a balance ascends, *then* the other must descend. *Therefore* it cannot fly, *because* it has no wings. He will *indeed* receive, *but* he will not give.

Obs. Sometimes one of the correlatives is understood ; sometimes both are ; and whether expressed or understood, frequently have their order reversed. (*See Classification Compact Sentences.*)

3. The *loose*. When forming this connection, the adverbs are used singly, as in the close. Observe the examples subjoined.

The mode of reasoning more generally used, and most suited to the train of popular speaking, is what is called the synthetic ; *WHEN* the point to be proved is fairly laid down, and one argument after another is made to bear upon it, till the hearers be fully convinced.

By and by Clodius met him on the road, on horseback, like a man prepared for action ; *WHILST* Milo is travelling in a carriage with his wife, wrapped up in his cloak, embarrassed with baggage, and attended by a great train of women, servants, and boys.

There are several customary combinations of short words which are used adverbially, and which some grammarians do not analyze in parsing ; *AS not at all, at length, in vain.*

But besides this consideration, there is another of still higher importance ; though I am not sure of its being attended to as much as it deserves ; *NAMELY*, that from the fountain of real and genuine virtue are drawn those sentiments which will ever be the most powerful in affecting the hearts of others.

Obs. Adverbs often occupy the place of connectives at the beginning of a part of a sentence, and seem to connect, when the real connectives are understood.

EXERCISES ON ADVERBS.

I am now prepared. Presently he left him. I was recently told that he saw it. Anciently it was not so. The affair took place while he was there. Shortly after he died miserable. He never understood the subject : rarely spoke of it. Where will you find another man equally stupid ? Hence all the calamities which befell him, first in the country, secondly in the city, and thirdly on the ocean. Whence hath this man wisdom ? It was foolishly said, and rashly done. I have ink enough for my purpose : indeed I have ; but scarcely sufficient for yours additionally : so you must provide somehow for yourself ; and when you have obtained a supply, then let me know : yes, let me know it immediately. I am far more interested in the matter than you just now think. Therefore hasten, before it is too late. Where you find it, there buy it ;

and when you have bought it, then keep it. Whither I go ye know, and the way you know. Nay, do not look thus ; it deeply moves me ; and perchance you may be sorry for it by and by : if not to-day, possibly to-morrow. Wherefore avoid it. Whereby you may gain a friend.

8.—THE CONJUNCTION.

A conjunction is a word which connects the parts of a compound sentence. They are divided into two classes: the *copulative* and the *disjunctive*.

1. The copulative are so called because they connect members or parts which express an addition, a cause or reason, a supposition, admission, or concession ; as, William *and* James are in the country. People are happy *because* they are good. I will go, *if* you will follow.

The principal copulatives are, *And, as, since, for, because, if, that, both.*

2. The disjunctive are so called because they connect members or parts expressing opposition ; as, Be not overcome of evil, *but* overcome evil with good.

The principal disjunctives are, *But, or, nor, than, either, neither, yet, though, although, except, whether, unless, lest, save, notwithstanding.*

GENERAL NOTE ON CONJUNCTIONS.—Conjunctions, like adverbs of the conjunctive kind, and often by the assistance of adverbs, form three kinds of connections: the *close*, the *compact*, and the *loose*.

1. The close; as, John, William, and James, met yesterday in Clinton. (*See Compound close sentences.*)

2. The compact; as, *If he did it, then am I innocent. If he be proved guiltless in that, yet will he be criminal in this. Therefore ye receive me not, because ye know him not. It was he indeed, certainly, surely, doubtless, but what then?*

The following table of correlatives should be committed to memory.

Whereas	}	—Therefore.	Indeed Surely Certainly, &c. }	}	—but.	As—so.	}	—Insomuch.
Because						Either—or.		
For						Neither—nor.		
Since						Forasmuch as		
As						Inasmuch as		
If—	{ then.	so—	{ that	Though—	{ yet	Nevertheless.		
	{ yet.							{ as

3. The loose ; as in the following sentences :

I would have your papers consist also of all things which may be necessary or useful to society; AND the mechanic arts should have their place as well as the liberal.

He has annexed a secret pleasure to any thing that is new

or uncommon, that he might encourage us in the pursuit after knowledge, and engage us to search into the wonders of creation; FOR every new idea brings such a pleasure with it, as rewards any pains we have taken in the acquisition, and consequently serves as a motive to put us on fresh discoveries.

The person he chanced to see, was, to appearance, an old, sordid, blind man; BUT upon his following him from place to place, he at last found, by his own confession, that he was Plutus, the god of riches; AND that he was just come out of the house of a miser.

Besides this consideration, there is another of still higher importance; THOUGH I am not sure of its being attended to as it deserves.

Consider whether it can be illustrated to advantage by pointing out examples, or appealing to the feelings of the hearers; THAT thus a definite, precise, circumstantial view may be afforded of the doctrine to be inculcated.

EXERCISES ON THE CONJUNCTIONS.

He was at home, indeed, but engaged: if he had been at leisure, I would have saved much time, and some money; for I must now remain in the city a week longer; yet I cannot blame him. He went there that he might see him. Though he slay me, yet will I trust in him. Unless he should answer my letter, I am bound to stay. Except he agree to it, what can be done? Notwithstanding the time already occupied, and the money already spent, the enterprise must fail.

He was either sick or lazy. He was neither the one nor the other; but absent on a journey of some days' duration; and probably had no expectation of any thing of the kind. Forasmuch as he had nothing to pay, his lord commanded him to be sold; because such was the usage in that country; and as he was aware of this usage, he could not complain. He went round the house, lest he should be discovered; but, finding himself, notwithstanding the pains he had taken, face to face with his enemy, he was obliged either to run or fight; and as running was out of the question, he prepared for battle.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Now, brethren, if I come to you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophecy, or by doctrine?

Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit in-

corruption. Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. The sting of death is sin ; and the strength of sin is the law.

God is not the author of confusion, but of peace ; as in all churches of saints. For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day.

9.—THE PREPOSITION.

A preposition shows the relation of a word after it to a word before it ; as, He went *from* Albany *to* New York ; inferior *to* none ; rich *in* grace ; having it *in* my possession ; going *into* the country ; bought *with* a price ; the house *of* my father.

Obs. 1. In the first example given above, the two nouns, *Albany* and *New York*, are equally related through the prepositions, *from* and *to*, to the verb *went*. Not only two, but many words, may in this manner be related to one.

Obs. 2. When a sentence is regularly constructed, the words related are on opposite sides of the preposition, as in the examples above. Sometimes, however, the parts of the sentence are transposed ; and then the preposition precedes both of the related terms ; as, In the *character* of Washington, we see much to admire. *Character* in this sentence is related through *in* to *admire*. Again, the preposition is sometimes placed after the words it connects in relation ; as, What place did he come *from* ? Properly constructed this sentence would read thus : From what place did he come ?

Obs. 3. Sometimes, not often, one of the related terms is understood ; as, All shall know me, [*reckoning*] *FROM* the least to the greatest. Opinions and ceremonies [*which*] they would die *FOR*.

A LIST OF PREPOSITIONS.

as	off	under	around
of	round	upon	amidst or amid
to	from	among	against
in	through	after	over against
up	during	about	athwart
for	into	across	towards
by	unto	within	out of
with	over	beyond	throughout
on	above	beneath	underneath
near	before	between	instead of
down	behind	betwixt	concerning
past	below	beside	notwithstanding

Obs. Some of the words in this list are occasionally conjunctions ; as *for*, meaning *because* : some of them are occasionally adverbs ; as when they express no relation to any thing subsequent.

EXERCISES ON THE PREPOSITIONS.

This is known from several circumstances. They are found in all languages. The human race, under these circumstances, could not long exist. Thus we speak of a judge. Underneath the building, within six feet of the spot on which we stood, there is a vault. Below the city, and half-way be-

tween it and the mountain, runs a stream of water. At the base of the mountain stands a church, lifting its steeple above the noble grove of maple and beech by which it is surrounded: concerning this there can be no mistake; for, notwithstanding the usual liability to err, the circumstances were such as left an impression on my mind which cannot be effaced, until my death. Among other things, he said it was dark. Above this, upon the very summit of the hill, stood a temple, dedicated to Jupiter; which, since the year —, has been gradually falling to ruin. For him I have nothing. Into this large room we entered: one behind the other, in what is called, I believe, Indian file.

10.—THE INTERJECTION.

The interjection is a word which expresses strong and sudden emotion. This is the common definition. For a different one, as well as for a full description of the varieties of this part of speech, see *spontaneous exclamations*.

PART SECOND.

CLASSIFICATION AND DESCRIPTION OF SENTENCES.

A PROPOSITION is a series of words expressing a complete thought. E. g. Omniscience is an attribute of God. A man who walks ten miles a day, will walk seventy in a week.

A sentence is a series of words expressing one or more propositions.

Every sentence in the English language is either simple or compound.

1. A simple sentence contains a single proposition, having but one subject and one finite verb; i. e. one verb and one noun or pronoun described by that verb. (*See Part I., III. 5, Verb.*) E. g. Jesus wept. Beauty is admired. Cæsar conquered the Gauls.

The number of words may be indefinitely increased without changing its simple character. In the third of the examples given, there is not only a subject, and a finite verb, but an object: "the Gauls." To this, we may add the time during which, "in a few months;" and the time at which: "a little before the beginning of the Christian era." With this we may connect the means: "some thousands of men." We may

give Cæsar an attribute: "the immortal Cæsar." We may qualify the verb: "easily conquered." We may qualify even that qualification: "very easily." And so on. Comprising all these additions in one sentence we have the following: "The immortal Cæsar very easily conquered the Gauls in a few months, a little before the beginning of the Christian era, with some thousands of men;" which is still a simple sentence, because, notwithstanding the additions made to it, it has but one subject and one finite verb.

2. A compound sentence is one which contains either a single proposition, having *two or more subjects or finite verbs*, or *two or more propositions*, connected by conjunctions, adverbs, or relative pronouns, expressed or understood.

(a.) When a single proposition only is expressed, that proposition is either absolute or conditional.

Examples of the absolute.

Exercise *and* temperance strengthen the constitution. The animals turned, looked *and* ran away. Take off his chains *and* use him well. They rejected with contempt the ceremonious homage, *which* other sects substituted for the pure worship of the soul. He *who* is disposed to deny this, cannot have given much attention to the subject. Peace be with you all *that* are in Christ Jesus. God made man erect, rational, free, immortal.

Examples of the conditional.

Though he fall, he will rise again. As in Adam all died, so in Christ shall all be made alive. If he give me permission, I will go with you. When he comes, then you may go. People are happy, because they are good.

Obs. 1. The parts of these sentences beginning with *though*, *as*, *if*, *when*, and *because*, express respectively the condition of the other parts with which they are connected.

Obs. 2. It is obvious that I use the term "conditional" here with a very extensive signification when I indicate by it the peculiar relation which the one part of each of these sentences bears to the other; but I can think of no better word to express the same meaning; and if it be understood that I mean by a conditional proposition one that always contains parts thus related, though sometimes not in the strict sense, conditionally, there will be no danger of mistake.

(b.) When two or more propositions are connected, these propositions may be either simple or compound, in the sense of the first half of the definition of compound sentences; i. e. they may be propositions, having either one subject and finite verb, or two or more subjects or finite verbs.

Examples of the first.

It was the third hour; and they crucified him. This is at best a shallow quality: in objects of eternal moment, it is poisonous to society.

Examples of the second.

He was a tall and very spare old man : his head, which was covered with a white linen cap, his shrivelled hands, and his voice, were all shaken under the influence of a palsy ; and a few moments ascertained to me, that he was perfectly blind.

All sentences, whether simple or compound, are comprehended in three classes : the declarative, the interrogative, and the exclamatory.

I. Declarative sentences state or declare something affirmatively or negatively, in some relation to time past, present, or future ; as true or false ; absolute or conditional ; possible or impossible ; certain or contingent ; &c. &c.

II. Interrogative sentences are such as contain questions.

III. Exclamatory sentences are such as express emotion or passion.

EXPLANATION OF THE SIGNS EMPLOYED IN PART SECOND.

1. At a period (.) which I call *perfect close*, the voice falls to the key or below it.

2. The acute accent (') which I call the *bend*, denotes that the voice turns slightly upward. *E. g.* Fire of imagination', strength of mind', and firmness of soul', are gifts of nature.

3. The grave accent (`) which I call *partial close*, as being preparatory to the perfect, denotes that the voice falls as at a period, though not quite so low. *E. g.* I speak as unto wise men': judge ye what I say. History, as it has been written, is the genealogy of princes': the field-book of conquerors.

4. When the acute and grave accent, or the bend and partial close, appear together, ([^]) the voice may turn upward, as in No. 2, or fall, as in No. 3. Generally, however, the former should be preferred.

5. The common interrogation point (?) or *upward slide*, denotes that the voice should gradually ascend to the close. *E. g.* Will you ride to town to-day ?


Obs. This sign follows definite interrogative sentences, hereafter to be described, and the statement, just made, applies to the simple definite and to the compound close and compact definite, unless they are unusually long ; when the ascent of the voice is confined to the beginning and the end : the middle being delivered in a level tone. Compound loose definite questions have each of their parts delivered with an ascending voice : each successively beginning at a slightly more elevated tone. *E. g.* Is his mercy clean gone forever ? and will he be favorable no more ?

6. The common interrogation point reversed (?) or *downward slide*, denotes that the voice should gradually descend to the close. *E. g.* When will you ride to town ?

Obs. 1. This sign follows indefinite interrogative sentences, to be described hereafter ; and the statement made applies to simple and compound close and compact

indefinite, unless unusually long : when the descent of the voice is confined to the beginning and the end : the middle being delivered in a level tone. Compound indefinite questions have each of their parts delivered with a descending voice : successively beginning at a slightly lower tone. *E. g.* What fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? and what agreement hath the temple of God with idols ?

Obs. 2. The delivery of indefinite interrogatives, when they occur parenthetically, is somewhat modified. The voice instead of proceeding downward to the close, is arrested and turned back to the common level of the sentence. *E. g.* I wished (why should I deny it !) that it had been my case instead of my sister's.

7. The common interrogation point reversed and crossed (‡) or *waving slide*, denotes that the voice has a waving movement in the delivery of the question : a movement which may be represented to the eye by the following figure, ; and may be observed in reading the following sentence: Then you *knew* the history of the young man ?

Obs. This sign follows indirect interrogative sentences ; and the statement applies to the simple and compound close and compact. Each of the parts of a compound loose is delivered with this waving movement. A series of such questions, with or without intermediate answers, sometimes has this delivery modified : all the questions, after the first, being delivered, as if they were not interrogative, but declarative sentences.

8. A combination of the direct and reversed interrogation point (‡) or *double slide*, denotes that the first part of the sentence ending at the disjunctive conjunction *or*, must be read with the voice gradually ascending, as in number 5, and the second part beginning with the conjunction *or*, with the voice gradually descending to the close, as in number 6. *E. g.* Will you ride to town to-day, or to-morrow ?

Obs. 1. This sign follows the double interrogative.

Obs. 2. This and the preceding signs, excepting the period and the common interrogation, are used in Part Second only ; and in Part Second they are but partially applied to exclamatory sentences.

THE EFFECTS OF EMPHASIS BRIEFLY DESCRIBED.

I. The full and proper effect of emphasis is a waving movement precisely like that described in number 7, above. *E. g.* I am *surprised* at that, [where I come from, &c.] The good man loves *himself* too well to lose an estate by gaming, and his *neighbor* too well to win one.

II. That portion of this movement which precedes the emphatic word, or the accented syllable of the emphatic word, I call the *upper sweep* ; and that portion which follows the emphatic word, or the accented syllable of the emphatic word, I call the *lower sweep*.

III. The extent to which these sweeps are formed, depends on the distance of the emphatic word from the pause before and the pause after it. The upper sweep can be formed or developed only on so much of the sentence as lies between the accented syllable of the emphatic word and the preceding pause : the lower on so much as lies between the accented

syllable of the emphatic word and the succeeding pause. Hence,

1. If the emphatic word with the accent on the first syllable, is at the beginning of a sentence, the upper sweep is cut off, and the lower only is developed : *e. g.* *Other* misfortunes may be borne or their effects overcome.

2. If the emphatic word is at the end of a clause or part of a sentence ending with a comma, the lower sweep is cut off, or formed only on so much of the word as follows the accented syllable : *e. g.* Though he will not rise and give him because he is his *friend*, yet because of his *importance*, he will rise and give him as many as he needeth.

Obs. When the emphatic word, immediately before a pause, is followed by a short circumstance, the lower sweep is formed on that circumstance, notwithstanding the pause, *e. g.* But *youth*, Sir, is not my only crime. *Wait*, gushing life, oh, wait my love's return.

3. If the emphatic word is immediately preceded and followed by a comma expressed or understood, both the upper and lower sweep is confined to that word : *e. g.* *I* am punished ; but he, *he*, is permitted to escape. *Still*, it may be well to remember, &c. Nothing could have been farther from my thoughts than that I should be compelled *again* to throw myself on the indulgence of the senate. *Necessity* is the mother of invention.

Obs. The comma is always understood after a subject under emphasis at the beginning of a sentence with nothing between it and the verb. (See "*Elements of Reading and Oratory*," comma.) It is generally understood before and after circumstances consisting of a single word. (See *Circumstance*.)

IV. When emphasis falls on the last word of a sentence, or of a part of a loose sentence, (*see compound sentences, definition, and examples of a loose sentence*,) its effect is merely to render the fall of the voice, if any thing, more energetic : *e. g.* Nor is he willing to stop *there*. Delicacy leans more to *feeling* : correctness more to reason and *judgment*.

V. When emphasis falls on a word near the end of a sentence, or of a part of a loose sentence ; or if, for any reason, it is unusually strong, falling elsewhere, it converts the lower sweep into a downward slide to the end : *e. g.* Force decided *all* things. In this respect, sir, I have a great *advantage* over the honorable gentleman. It is not *true* that he played the traitor to his country in the hour of her peril.

VI. When emphasis is placed on any word in a definite interrogative sentence, it causes simply a dip or indentation in the general direction of the voice : *e. g.* Will you *ride* to town to-day ?

VII. When emphasis is placed on any word in an indefinite interrogative sentence, it defers the descent, or slide downward, of the voice until that word is reached : *e. g.* When

will you ride to town? When will *you* ride to town? When will you *ride* to town?

VIII. Emphasis on any word in an indirect interrogative sentence, is preceded by the upper and followed by the lower sweep; producing the waving movement or slide already described above, (*see explanation of signs*, 7:) *e. g.* You will ride to town to-day? You *will* ride to town to-day? You will *ride* to town to-day? You will ride to *town* to-day? You will ride to town *to-day*?

IX. The effect of emphasis on any word in the first part of a double interrogative sentence, is the same as that on any word of a definite interrogative, (*see VI.*,) and the effect on any word in the second part, is the same as that on any word of an indefinite interrogative, (*see VII.*,) *e. g.* Will you ride to town to-day, or to-morrow? Will you *ride* to town, or will you *walk*?

Obs. Punctuation and emphasis are so closely connected, and the dependence of the latter on the former for its effects, is so uniform, that to teach them with the greatest judgment and success, a more general and thorough knowledge of their nature and laws should be possessed, than the instructor can obtain from the preceding rules; which comprise as much information on these subjects, as the limits of the present work and the attainments of the youth for whom it is intended, justify me in giving. I therefore refer those who would understand these subjects thoroughly, to the "Elements of Reading and Oratory," where they are fully discussed.

SECTION I.—SIMPLE SENTENCES.

CLASS I.—SIMPLE DECLARATIVE SENTENCES.

Examples for Exercise.

Jesus wept. Rejoice evermore. Birds fly. Remember Lot's wife. It was the general. All were hushed. Pray without ceasing. It is not ten years ago. The national independence had been won. Let love be without dissimulation. Be of the same mind one toward another. Let every one be subject to the higher powers. Let every one please his neighbor for his good to edification. Ye are the light of the world. I was never there in my life. I have told you the truth. I heard their drowning cry, mingling with the wind. He was distinguished by modesty. That garment is not well made. Be not forward in the presence of your superiors.

Virtue' is the condition of happiness. Ignorance' is the mother of error. One ounce of gold' is worth fifteen ounces of silver. To listen to the voice of reason is always safe. The distruction of his fortune was the consequence of his temerity. The whole course of his life has been distinguished by generous actions. The study of mathematics is an excel-

lent discipline of the mind Sensitiveness to the approbation of virtuous men, is laudable.

Of neither of these persuasives have the effects been great. At the bottom of the garden ran a little rivulet. With his conduct last evening I was not pleased. The pursuit of that affair I will defer no longer. That interesting history he did not read. To the perusal of the authors of the second class I shall now proceed. To the ancients fire-arms were unknown. That he is a great man you cannot deny. After a denial of the charge he withdrew in dignified displeasure to his own house. To pray well is the better half of study. Over these matchless talents probity threw her brightest lustre. To the fate of the government is united the fate of the country. But on this part of the subject I need not enlarge. For successive infractions of the law these punishments may be increased up to a certain limit. Of a new truth then flashed on his mind the first gleams.

Sometimes a distant sail, gliding along the edge of the horizon, would be a theme of idle speculation. These debts, contracted during his former dissipated course of life, he was unable to discharge. The excessive labor, undergone in preparing for his examination, occasioned a dangerous illness. To her, many a soldier, on the point of accomplishing his ambition, sacrifices the opportunity. Vanity, of all the passions, is the most unsocial. I cannot part with you, fellow-citizens, without urging the long remembrance of our present assembly. He ought, therefore, to take the greatest care of the fortune still in his possession. And there was, a great way off, a herd of swine, feeding. The prayers of David, the son of Jesse, are ended. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

You may be assured, gentlemen, of my continued regard. You live, my friends, in an extraordinary age. It is too late, now, to make a fresh distribution of the honors, awarded by their cotemporaries to the worthies of the Revolution. To all, in truth, the same lesson comes. Suddenly, the sound of the signal-gun broke the stillness of the night. We will endeavor to refute, now, his third argument. To a great extent, the same is true of literary pursuits. But every difference of opinion is not a difference of principle. It is in vain, sir, to extenuate the matter. Besides, sir, we have no election. He may not accept the invitation without the permission of his parents. An orator may often, by this kind of style, gain great admiration, without being nearer to his proper end.

Nations would do well
To extort their truncheons from the puny hands
Of heroes.

With eye askance
I view the muscular proportioned limb
Transformed to a lean shank.

And still, in memory's twilight bowers,
The spirits of departed hours,
With mellowing tints, portray
The blossoms of life's vernal flowers
Forever fallen away.

Light o'er the woods of dark brown oak,
The west wind wreathed the hovering smoke
From cottage roofs, concealed
Below a rock abruptly broke
In rosy light revealed.

REMARK 1. The word *yes*, with its equivalents, *yea*, *aye*, *ay*, and *no*, with its equivalent *nay*, when they follow simple interrogative sentences represent simple declarative sentences : *e. g.*

Is your master at home? Yes. Is your brother well? Yes.
You are not wounded, father? No. But the young hero
fell not? No.

Yes and *no*, in these examples, represent these simple declarative sentences : "He is at home:" "My brother is well:" "I am not wounded:" "The young hero fell not."

REMARK 2. *Well*, occurring alone, is an abbreviated simple sentence for "it is well:" "you did well:" &c. &c.—*e. g.*

Do I say well? Well.

CLASS II.—SIMPLE INTERROGATIVE SENTENCES.

Simple interrogative sentences are either *definite*, *indefinite*, or *indirect*.

To enable the student to distinguish these sentences readily, as well as the double interrogative to be noticed hereafter under the head of compound sentences, I have assigned a distinct interrogative symbol to each of them : to the definite, the common interrogative point in use ; to the indefinite, the common interrogative point reversed ; to the indirect, the common interrogative point reversed, and the stem crossed ; and to the double, a combination of the definite and indefinite, forming the figure 8. These symbols, however, are confined to the sentential portion of this work ; i. e. to Part II. In Part III. the common interrogative point only is used.

1. The definite are those which begin with verbs, and may be answered by *yes* or *no*.

This sentence is called definite because, it will be perceived, it requires a definite answer ; *yes* or *no*.

Examples.

Can you read? Shall we go? Do they sing well? Have they gone into the country? Will you ride to town to-day? Will it not afflict your friends? Did not your submission ap-

pease the anger of your offended father? Should not merchants be punctual in paying their debts? Is not forgiveness honorable to any man? Shall we sully a character, rendered illustrious by an uninterrupted career of virtue? Should I not have devoted myself entirely to the service of my country? Would you wish to ruin yourself in public opinion to gratify your resentment? Would it be proper to write to his friends, now absent from home, about this melancholy event? Are you aware of the discreditable reports in circulation about you? May not this disastrous event, my friend, have, after all, a tendency to advance the interests of those, at present, most painfully affected by it? Can you think me capable of so vile a deed? Has any one called on you, this morning, to invite you to the musical entertainment at the Odeon? Could you, with your knowledge of his character, deem him vain enough to aspire to that high degree of honor?

Can the deep statesman, skilled in deep design,
Protract but for a day precarious breath?—

Can the tuned follower of the sacred nine
Soothe, with his melody, insatiate death?

Can wisdom lend, with all her heavenly power,
The pledge of joy's anticipated hour?

Can human hand a tone so fine
Sweep from the string with touch profane?—

Can human lip with breath divine
Pour on the gale so sweet a strain?

Has nature, in her calm, majestic march,
Faltered with age at last?—Does the bright sun
Grow dim in heaven?

Examples of simple definite interrogatives followed by a circumstance.

Am I my brother's keeper? said the unhappy man.

Have you read my Key to the Romans? said Dr. Taylor, of Norwich, to Mr. Newton.

Do you dread death in my company? he cried to the anxious sailors, when the ice on the coast of Holland had almost crushed the boat that was bearing him to the shore.

Obs. The upward movement, in all such cases, is continued to the end of the circumstance. (See "*Elements of Reading and Oratory*,")

Examples of simple definite interrogatives repeated.

Am. Did you see him there?

Karl. Sir?

Am. Did you see him there?

Count. Howe'er I charge thee,
As Heaven shall work in me for thine avail,
To tell me truly.

Hel. Good madam, pardon me !

Count. Do you love my son ?

Hel. Your pardon, noble mistress !

Count. Love you my son ?

Hel. Do you not love him, madam ?

Count. Go not about : my love hath in't a bond,
Whereof the world takes note. Come, come, disclose
The state of your affections.

Peters, fearful that his companion might overlook some of the happy hits of the different personages on the stage, soon electrified the audience by exclaiming, without turning his head, in a suppressed but emphatic voice when particularly pleased, Austin, d'ye hear that ? and again after a little while, *Austin, d'ye hear that ?*

Has the gentleman done ? *Has he completely done ?* He was unparliamentary from the beginning to the end of his speech.

Will you deny it ? *Will you deny it ?* said he, repeating the question in a louder and more emphatic tone.

Obs. When thus repeated, the repetition reverses the delivery. (See "*Elements of Reading and Oratory.*")

Examples of a series of definite interrogatives.

Do you know me, sir ? Am I Dromio ? Am I your man ?
Am I myself ?

Is he the God of the Jews only ? *Is he not also of the Gentiles ?*

Are all apostles ? Are all prophets ? Are all teachers ?
Are all workers of miracles ? Have all the gifts of healing ?
Do all speak with tongues ? *Do all interpret ?*

Art thou bound to a wife ? Seek not to be loosed. *Art thou loosed from a wife ?* Seek not a wife.

What would content you ? Talent ? No. Enterprise ? No. Courage ? No. *Virtue ?* No. The men whom you would select, should possess, not one, but all of these.

Are they Hebrews ? So am I. Are they Israelites ? So am I. Are they the seed of Abraham ? So am I. *Are they the ministers of Christ ?* I am more.

I am the king ; for so stands the comparison : thou the beggar ; for so witnesseth thy lowliness : shall I command thy love ? I may. Shall I enforce thy love ? I could. *Shall I entreat thy love ?* I will.

Oh how hast thou with jealousy infected
 The sweetness of affianced ! Show men dutiful ?
 Why so didst thou. Or seem they grave and learned ?
 Why so didst thou. Come they of noble family ?
 Why so didst thou. *Seem they religious ?*
 Why so didst thou.

Are you ignorant of many things ? The gospel offers you instruction. Have you deviated from the path of duty ? The Gospel offers you forgiveness. Do temptations surround you ? The Gospel offers you the aid of heaven. Are you exposed to misery ? It consoles you. *Are you subject to death ?* It offers you immortality.

Leonato, stand I here ?

Is this the prince ? Is this the prince's brother ?
 Is this face Hero's ? *Are our eyes our own ?*

Art thou ambitious ? Why, then, make the worm
 Thine equal ? Runs thy taste of pleasure high ?
 Why, patronize sure death of every joy ?
Charm Riches ? Why, chose beggary in the grave,
 Of every hope a bankrupt and forever ?

Obs. The last of the series may have the delivery reversed with good effect. (*See "Elements of Reading and Oratory."*)

2. The indefinite are such as begin with adverbs and relative pronouns, and cannot be answered by yes or no.

Obs. This sentence is called indefinite, because it requires an indefinite answer ; or because no one can know beforehand what that answer will be.

Examples.

Why ? When ? Where ? Wherefore ? How ? Who ?
 Which ? What ? Whose ? Whom ? Wherein ? In which ?
 In whom ? In whose ? In what ? For which ? For whom ?
 For whose ? For what ? Through which ? By whom ? In
 relation to what ? In consequence of whose ? With respect
 to which ? Why so ? Where then ? Where am I ? What
 will you do ? Who told you that ? Who touched me ? How
 can he succeed ? Who then can be saved ? In what can I
 serve you ? Whom will you consult ? To what purpose is
 this waste ? When will he arrive there ? Which of these
 pictures do you prefer ? How long will you continue abroad ?
 What shall be the sign of his coming ? Why are all the
 works of nature so perfect ? Why, on the contrary, are the
 works of man so imperfect ? How then can the Scriptures be
 fulfilled ? Which is the great commandment in the law ? Who
 can forgive sins but God only ? Why reason ye these things
 in your hearts ? How then will ye know all parables ? What

think ye ? Why doth this man thus speak blasphemies ? What shall we do to inherit eternal life ? Where are you going ? From whence hath this man these things ? Why troublest thou the master any further ? Who hath warned you to flee from the wrath to come ? To what shall I liken the men of this generation ? Where is the promised fruit of all his toils ? Whence can a man satisfy these men with bread here in the wilderness ? In which way shall I extricate myself ? By whom was this extraordinary work of art executed ?

What are the riches of Mexico's mines
To the riches far down in the deep waters shining ?

What terror can confound me,
With God at my right hand ?

But who the wonders of his hand can trace
Through the dread ocean of unfathomed space ?

Who would choose, how grand soever,
The shortest day to last forever ?
Who would choose, however bright,
A dog-day noon without a night ?

Then why to these rude scenes repair,
Of shades the solitary guest ?

Where, then, ah, where shall poverty reside,
To 'scape the pressure of contiguous pride ?

Why at her presence with such quickness flows
The vital current ?

REMARK. *Why*, when used as in the examples which follow, is an abbreviation of some such question as *Why so* *Why ask* &c.

Why, what evil hath he done ?

Charles. And what may that be ?

Penn. *Why*, I depend upon themselves, &c. &c.

And who, I pray, is to judge of their necessity ? *Why*, the King.

"Sir,"—and so forth.—"*Why*, yes : the thing is fact,
Though in regard to number, not exact :

It was not two black crows, 'twas only one :

The truth of that you may depend upon :

The gentleman himself told me the case."—

"Where may I find him ?"—"*Why*,—in such a place."

Examples of simple indefinite interrogatives repeated.

When will you finish my picture ? Next week. *When will you finish my picture ?* Next week.

Falstaff. A plague on all cowards, say I.

Prince H. What's the matter?

Fal. *What's the matter?* Here be four of us have taken a thousand pounds this morning.

Prince H. Where is it Jack? Where is it?

Fal. *Where is it?* taken from us, it is.

Dr. W. Hark you, fellow; whom do you live with?

T. O'K. *Whom do I live with?* Why, with my mistress to be sure.

Dr. W. And pray, sir, how long have you lived with her ladyship?

T. O'K. *How long?* Ever since the day she hired me.

Bowl. Well, then, away goes old Jack to the hospital.

Capt. *What's that you say?* &c. &c.

Douglass. Percy: knowest thou that name?

Raby. *How?* What of Percy?

What is he? *What?* Touchpaper, to be sure.

Why did I do that? Why? Because of wrongs,
Deep, bitter wrongs, which they had done me.

Obs. When thus repeated the delivery is reversed. (See "*Elements of Reading and Oratory.*")

3. The indirect are interrogative sentences in a declarative form: they are of three kinds. The first and most common is answered by yes or no, like the definite: the second is distinguished by being employed in supplication: the third occurs where a proposition is expressed with such confidence in its truth, as precludes contradiction, and commands assent.

The name of this question is derived from its nature, or the form in which it is put; i. e. indirectly.

1. *Examples of the first kind.*

He? She? It? We? You? They? His? Ours?
Theirs? Yours? Both? He went? They fell? So she
came? The flock rose on the wing then? You overcame
him in the struggle? The company saw it? They were
gone on your arrival? Hoped for it? Met them? All were
carried off? Without notice all this was done? He did not
deny his share in the unhappy transaction? To strike your
toe with a tight shoe on, then, rather disturbs your equanimity,
my good friend? It was expected of him on that occasion
last year? He never recovered, notwithstanding the most
skilful medical assistance, from the effects of that fall from his
horse last winter?

Orlando. I pray you, mar no more of my verses with reading them ill-favoredly.

Jaq. Rosalind is your love's name ?

Orl. Yes, just.

Capt. Give it here, my honest fellow.

Bowl. You will take it ?

Capt. To be sure I will.

Bowl. And will smoke it ?

Capt. That I will. (*Feeling in his pocket.*)

Bowl. And will not think of giving me any thing in return ?

Capt. (*Withdrawing his hand from his pocket.*) No : no : you are right.

And. You live here, sir ?

Mark. Yes, sir.

And. You know Mr. Brown, living the other side of the way ?

Mark. I do, sir.

And. He is at home now ?

Mark. No ; he left yesterday for Bath.

And. He did not take Emily with him ?

Mark. No.

And. She is at home, then ?

Mark. Before I answer any more of your questions, sir, I should like to know who you are.

My dear, you have some pretty beads there ? Yes, papa. And you seem to be vastly pleased with them ? Yes, papa.

Dr. You are not a glutton, sir ?

Pat. God forbid ! sir : I'm one of the plainest men living in the west.

Dr. Then, perhaps, you are a drunkard ?

Dr. You take a little pudding, then ?

Pat. Yes.

Dr. And afterwards some cheese ?

Pat. Yes.

Dr. You west-country people generally take a glass of Highland whiskey after dinner ?

Pat. Yes, we do.

Obs. The last dialogue is intended to show that the delivery of indirect interrogatives is sometimes reversed.

2. Examples of the second kind.

Dear Queen, give me that hand of yours to kiss ? Grant me permission to go there this once ? Mother, let me stay with you at home to-day ? Forgive me for trespassing upon you ?

Tell me the way to the city? Jesus, Master, have mercy on us? Give us this day our daily bread?

This kind of indirect, as well as that which follows, is very unusual in books; though the latter is more frequently found than the former; but both occur; and the few examples given will enable the student to understand their nature. In conversation, they occur perhaps as often as any other.

3. *Examples of the third kind*

Surely you are mistaken in that supposition? Surely the Lord is in this place? They will surely reverence my son? Certainly he, at least, complained of such conduct? He undoubtedly entered a protest against their measures? You surely cannot be ignorant of the consequences? Unquestionably it was a hard case? Truly this was the Son of God? Surely thou wilt slay the wicked?

The third kind always, or almost always, includes some words like *sure, surely, truly, certainly, &c.*, by which it may be distinguished.

Miscellaneous examples of simple interrogative sentences.

What shall I do with my doublet? What did he? What said he? How looked he? Wherein went he? What makes he here? Did he ask for me? How parted he with thee? When shalt thou see him again?

Who came? The king. Why did he come? To see. Why did he see? To overcome. To whom came he? To the beggar. What saw he? The beggar. Who overcame he? The beggar. The conclusion is victory. On whose side? The king's. The captive is enriched. On whose side? The beggar's. The catastrophe is a nuptial. On whose side? The king's? [No, on both in one.] I am the king. Thou art the beggar. Shall I command thy love? I may. Shall I enforce thy love? I could. Shall I entreat thy love? I will. What shalt thou exchange for rags? Robes.

What sayest thou? What? Is she pleased?—You saw my master wink upon you? Stands Scotland in its place? Who comes there? Do you mark that? Who would have thought that of the old man? Shall I doubt his disposition to approve of the enterprise?

Shall he, for such deliverance wrought,
Recompense ill?

No pleasure? Are domestic comforts dead?
Are all the nameless sweets of friendship fled?

No pleasure? Has some sickly eastern waste
Sent us a wind to parch us at a blast?—

Can British Paradise no scenes afford
To please?

Are sweet philosophy's enjoyments run
Quite to the lees?—And has religion none?

Then you never knew the history of the young man ? What have you to advance against this charge ? Will you deny it ? By what name shall I call you ? Shall I call you soldiers ? What did the British lion do ? Did he whet his tusks ? Did he bristle up ? Did he shake his mane ? Did he roar ? What power shall blanch the sullied snow of character ? Can there be an injury more deadly ? Can there be a crime more cruel ? He did, ay ? Did what ?

Who leads the British senate ? A Protestant Irishman. Who guides the British arms ? A Protestant Irishman. Why, then, is Catholic Ireland, with her quintuple population, stationary ? Have physical causes neutralized its energies ? Has the religion of Christ stupefied its intellect ? Has the God of mankind become the partisan of monopoly ? Has he put an interdict on its advancement ?

How then ? Can honor set a leg ? No. Or an arm ? No. Or take away the grief of a wound ? No. Honor hath no skill in surgery, then ? No. What is honor ? A word. What is in that word, honor ? What is that honor ? Air. Who hath it ? He that died on Wednesday. Doth he feel it ? No. Doth he hear it ? No. Is it insensible, then ? Yes, to the dead. But will it not live with the living ? No. Why ? Detraction will not suffer it.

Can this man have been a prince in Africa ? said I to myself. But is this absolutely necessary ? But is this absolutely necessary ? said he, repeating the question.

Sisters and brothers, little maid,

How many may you be ?

How many ? [seven in all, she said,
And wondering looked at me.]

Whence this magic of thy mind ?—

Why thrills thy music on the springs of thought ?—

Why, at thy pencil's touch refined,

Starts into life the glowing draught ?

Are we in life through one great error led ?—

Is each man perjured ?—Is each nymph betrayed ?—

Of the superior sex art thou the worst ?—

Am I of mine the most completely curst ?

He would not receive you ? He gave you no intimation of good will ? Is not this the son of Joseph ? What went ye out in the wilderness to see ? A reed shaken by the wind ? But what went ye out to see ? A man clothed in soft raiment ? But what went ye out to see ? A prophet ? By what authority doest thou these things ? Who gave thee this authority to

do these things? Hearest thou? Why then did ye not believe on him? For what purpose did the infinite Creator give existence to this majestic monument of his almighty power? Was it not to communicate happiness? Is he not infinitely good?

Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him send for the elders of the church.

What eye could look upon thy shrine
Untroubled at thy sight?

Why throw away a needful day
To go in search of yarrow?

[O terror!] What hath she perceived? [O joy!]
What doth she look on?—Whom doth she behold?—
Her hero slain upon the beach of Troy?—
His vital presence?—His corporeal mould?

What could he do,
Thus daily thirsting, in that lonesome life,
With blind endeavors?

May I name
Without offence, that fair-faced cottage-boy?

Are they not mainly outward ministers
Of inward conscience?

Grain shall I call it? Grain of what?—For whom?

What could she perform
To shake the burden off?

Can the mother thrive
By the destruction of her innocent sons?

CLASS III.—SIMPLE EXCLAMATORY SENTENCES.

Simple exclamatory sentences are *declarative*, *interrogative*, *compellative*, and *spontaneous*.

1. DECLARATIVE. These are so called, because they are declarative sentences employed as exclamations. In other words, they are declarative sentences which, besides expressing a thought, express it with emotion.

Examples.

Live! Die! Begone! Away! Strike! Make haste!
Retire! Pursue them! May he live! Scorn to be slaves!
Forget not your fathers! Forbid it! Welcome to our shores!

Be ye blotted from my mind forever! He is fallen! The foe is gone! We meet again this night! They are gone together! That was well! So said the spectre! I appeal to history! The war is actually begun! The throne is in danger! Talk of hypocrisy after this! She murmured in a hollow voice! I shudder to see thee approach my couch! Never shall they return! The serenest beam of your glory is extinguished in the tomb! Pour into their hearts the spirit of departed heroes! There stands the mighty Mansfield! Our brethren are already in the field! May my tongue cleave to the roof of my mouth! May I be the last victim sacrificed to the furious spirit of party! God grant to those few friends courage to declare themselves in opposition to your formidable enemies!

The shaft of fate
Strikes the devoted victim to the ground!

Lo! unveiled
The scene of those dark ages!

The starless grave shall shine
The portal of eternal day!
The might of the Gentile, unsundered by the sword,
Hath melted, like snow, in the glance of the Lord!
Night the pall of gloom had thrown
On Nature's still convexity!

It gives birth
To sacred thought in souls of worth!
He lay, like a warrior taking his rest,
With his martial cloak around him!
The call of each sword upon liberty's aid,
Shall be written in gore on the steel of its blade!

Far along,
From peak to peak, the rattling crags among,
Leaps the live thunder!

REMARK.—The declarative exclamatory sentence is not always entire: it is often a mere fragment, the complement of which must be supplied, perhaps inferred, from the context: *e. g.*

Impossible! Beautiful! Happy day! What is life? A shadow! Did you, sir, throw up a black crow? Not I! Cruel fortune! Delusive hopes! Piercing thought! This to me!

The complete sentence in each of these cases is as follows: It is impossible! This is a happy day! That is beautiful! Life is a shadow! I did not throw up a black crow! This is a cruel fortune! These are delusive hopes! It is a piercing thought! This is said to me!

2. INTERROGATIVE ; which are so called, because they assume interrogative forms. They are *definite*, *indefinite*, and *indirect*

1. THE DEFINITE.

Examples.

Art thou my father ! Is he dead ! Was it not terrible ! Are such things possible ! Darest thou provoke me, insolent ! Could he think of it in such circumstances ! Has it come to this ! Were they so infatuated ! Am I, with undoubted right on my side, to be thus despoiled ! Will this unhappy contest, already quite too protracted for the reputation of the parties, never come to an end ! Can it be possible ! Is that little insignificant creature the cause of all this turmoil !

This sentence appears for the most part in fragments. I subjoin numerous examples. They are delivered precisely as when complete.

Examples.

Liberty ! It is for noble minds.—I am charged with being an emissary of France. An emissary of France !—Sell my country's independence to France ! And for what ?—Not inferior to this was the wisdom of him who resolved to shear the wolf. Shear a wolf !—As their parents are, so are they destined to become. Destined !—Is a man possessed of talents adequate to the occasion ? Adequate !—To send forth the merciless cannibal thirsting for blood ! Against whom ?

Mr. H. And why were they overworked, pray ?

Stew. To carry water, sir.

Mr. H. To carry water ! And what were they carrying water for ?

Stew. Sure, sir, to put out the fire.

Mr. H. Fire ! What fire ?

Stew. Oh, sir, your father's house is burned down to the ground.

Mr. H. My father's house burned down ! And how came it set on fire ?

Stew. I think, sir, it must have been the torches.

Mr. H. Torches ! What torches ?

Stew. At your mother's funeral.

Mr. H. My mother dead !

Thou here ! And have not prison gloom,
And taunting foes, and threatened doom
Obscured thy courage yet ?

2. THE INDEFINITE.

Examples.

What sounds these are! What a scene is this! How beautiful it appears! How he glares! What an honorable testimony this from a vanquished adversary! What a noble idea doth it give of that wonderful orator's action! With what force, in particular, does he maintain the doctrines of grace! With what feelings must an intelligent heathen approach his final catastrophe! Oh why am I thus! Where could my thoughts have been! How wretched the condition of that infatuated man! How pleasing is the prospect! What a deal of pains for little profit! How great the command over his passions! What an affecting gracefulness in his instructions!

Who ever thought
In such a homely piece of stuff, to see
The mighty senate's tool!

What bare-faced shifting!—
What real fierceness could grow tame so soon!

Fragmentary indefinite exclamations are common; but there is too little variety in them to require much illustration.

Examples.

Who! When! What! Where! Which! Why!—For what! A mess of pottage.—How! To whom! How beautiful! What greatness of conception! How pale! What impertinence! How shameful! What a spectacle!

Simple indefinite exclamations, like simple indefinite interrogatives, frequently call for a repetition of a previous declaration or question either not understood, or of such an extraordinary character as to appear improbable if literally understood; in which case their delivery is in like manner reversed. Generally, however, such exclamations consist merely of interrogative pronouns and adverbs, as, for the most part, in the examples subjoined.

Examples.

How! Will you suffer your glory to be sullied?—What! Shall we be told that the exasperated feelings of a people were exerted?—What motive, then, could have such influence in their bosom? What motive! That which nature, the common parent, plants in the bosom of men.—Not inferior to this was the wisdom of him who resolved to shear a wolf. What! Shear a wolf?

But how, and by what means?
What! Not a word! I ask you once again.
How! Leap into the pit our life to save?
To save our life, leap all into the grave?

When! Why, yesterday,
When all the world were out to play.

3. THE INDIRECT.

1. *Examples of the first kind.*

You will not go there! He was not a hypocrite! Then we shall not see him pass by with chains on his legs! He went! Thou wert unarmed! Thou hearest him deny the atrocious deed! You have not read it, then! Thou art not wont to join in idle tales! You never met the like but once! You did not see him, then! They were all present in that hour! Ye will not murder him! Then saw you not his face! You would not screen a traitor from the law! Thou wouldst not have me make a trial of my skill upon my child! You witnessed the horrid spectacle! They saw nothing in that transaction to disgrace them forever! You left them on the verge of the precipice!

These sentences, like the interrogatives from which they are derived, are often fragmentary; and when so employed, it is difficult to distinguish them from simple declarative and simple definite interrogative exclamations. If, however, the emotion be either purely or in part that of contempt, scorn, or disgust, the fragment, it is pretty certain, is indirect.

Examples.

Thou wear a lion's hide! doff it for shame,
And hang a calf-skin on those recreant limbs.

Wal. Alas, this is wild and mutinous:
An outrage, marking deep and settled spleen
To just authority.

Alas. Authority!
Show me authority in honor's garb,
And I will down upon the humblest knee,
That ever homage bent to sovereign sway.

Val. Indeed, when you turned justice into rigor,
And even that rigor was pursued with fury,
We undertook to mediate for the queen,
And hoped to moderate ——

Van. To moderate!
What would you moderate? My indignation?
To mediate for the queen!—You undertook!—
Wherein concerned it you?

Val. Did not the Romans civilize you?

Van. No.

Val. We found you nakéd.

Van. And you found us free.

Val. Would you be temperate once and hear me out.

Van. Speak things that honest men may hear with temper:
Speak the plain truth and varnish not your crimes.
Say that you once were virtuous: long ago

A frugal, hardy people, like the Britons,
 Before you grew thus elegant in vice,
 And gave your luxuries the name of virtues.
 The civilizers!—the disturbers, say:
 The robbers: the corruptors of mankind.

2. *Examples of the second kind*

Spare him! Grant me this favor for once! Let me not perish in this horrid manner! Let me live! Give us this day our daily bread! For heaven's sake, permit me to go with you!

The rare occurrence of this exclamation, in books, must be my apology for so few examples. The interrogative is very scarce, but the exclamation is still more so.

3. *Examples of the third kind.*

You are surely mistaken in that supposition! She will certainly get lost in this wilderness of streets! You surely will not deprive me of my only pleasure in life! Verily, it is a wonderful thing! Surely I have seen you in very different circumstances! Surely it is unnecessary for a man to make a fool of himself to pass for a man of fashion!

How is this, my father?

You are not angry, sure! What have I done?

3. COMPELLATIVE. These are single names, used in the direct address.*

Examples.

1. Of simple compellatives not repeated.

Gentlemen', I rise to address you on one of the most interesting subjects that can engage the human mind.

Ladies', the consequence of such a step on your fame and happiness would be too serious to be lightly incurred.

Wives', submit yourselves unto your own husbands, as unto the Lord.

Husbands', love your wives, even as Christ also loved the Church.

Children', obey your parents in the Lord; for this is right.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ.

* "We make use of speech only to communicate our thoughts to others; and consequently our language is always addressed to some one. That those to whom we speak, may know that we are addressing them, we call upon them, either by name, or some equivalent expression, proper to fix their attention. Thus: I say, 'Victor, you are not attentive;' 'Lord! I am thy creature;' 'Sir, are you my friend?' These words 'Victor,' 'Lord,' 'Sir,' make no part of the proposition I shall call this part of speech a *Compellative*, from a Latin word which signifies 'to address, to accost.'" (DE SACY. *Principles of General Grammar*.)

When I came here, my friends', I little expected to behold a scene like this.

I perceive, conscript fathers', that every look, that every eye, is fixed on me.

Long since, Cataline'! ought the consul to have doomed thy life a forfeit to thy country.

As to the wealth, Mr. Speaker, which the colonies have drawn from the sea by their fisheries, you had all that matter opened at the bar.

To form a just estimate of Cæsar's aims, Mr. President, look to his triumphs after the surrender of Utica.

You are a fool', Harry'. Your senses leave you', Caius'! Give me answer', Drusus'! Good morning', uncle'. Good morning', little man'. Stay thee', Saladin! Read here, young Arthur! How now, foolish rheum!

Haughty lord!

Think not I stoop to deprecate your wrath.

Unhappy youth!

Art thou a sufferer too from that same fight?

Bright angels! strike your loudest strings:

Your sweetest voices raise:

Let heaven and all created things

Sound our Immanuel's praise.

Arise, O King of grace, arise,

And enter to thy rest:

Lo! thy church waits with longing eyes,

Thus to be owned and blessed.

Here, mighty God, accept our vows:

Here let thy praise be spread:

Bless the provision of thy house,

And fill thy poor with bread.

For heaven's sake, Hubert, let me not be bound!

Nay, hear me, Hubert! drive these men away.

Are you sick, Hubert? You look pale to-day.

How now, Rodrigo?

I pray you, after the lieutenant: go.

Mon. What's the matter, lieutenant?

Cas. A knave!—teach me my duty.

I'll beat the knave into a twiggin bottle.

Des. Let me find a charter in your voice
To assist my simpleness.

Duke. What would you, Desdemona?

Bra. Come hither, Moor.
I here do give thee that with all my heart
Which, but thou hast already, with all my heart
I would keep from thee.—For your sake, jewel,
I am glad at soul I have no other child;
For thy escape would teach me tyranny,
To hang clogs on them.—I have done, my lord.

Single compellatives, at the end of very emphatic declarative or indefinite interrogative sentences, or their derivative exclamations.

Get thee behind me, Satan'. Hence! home! ye idle creatures'.

This is all idle: there are deeds to do:
Arouse thee, Procida'!

Charge, Chester'! Charge! On! Stanley'! On!
Were the last words of Marmion.

Love. Get along, you impudent villain'!

James. Nay, sir, you said you wouldn't be angry.

Love. Get out, you dog'! you ——

Why tempt ye me, ye hypocrites'!

2. Of simple compellatives repeated.

1. For the purpose of being heard.

John', John'! Mr. Speaker', Mr. Speaker'! Fellow-citizens', Fellow-citizens'! Lord', Lord'! open unto us. Macbeth', Macbeth', Macbeth'! beware Macduff!

Oh, Mother', mother', do not jest
On such a theme as this.

Emil. [*Within.*] My lord', my lord'! what! ho! my lord', my lord'!

Oth. What noise is this?—Not dead? Not yet quite dead?
I, that am cruel, am yet merciful:
I would not have thee linger in thy pain.—
So: so.

Emil. What! ho! my lord, my lord!

Oth. Who's there?

Emil. O my good lord, I would speak a word with you.

Ham. Hold off thy hand.

King. Pluck them asunder.

Queen. Hamlet, Hamlet!

All. Gentlemen, ——

Hor. Good my lord, be quiet.

2. Repeated, but not for the purpose of being heard.

Oh, my son Absalom! my son! my son *Absalom'*! Would to God I had died for thee, O Absalom! my son! my son'!

Oh! Raimond, *Raimond'*!

If it should be that I have wronged thee, say
Thou dost forgive me.

O Cromwell, *Cromwell'*!

Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.

Oh monster, *monster'*!

The brute that tears the infant from its nurse,
Is excellent to thee, for in his form
The impulse of his nature may be read;
But thou, so beautiful, so proud, so noble,—
Oh, what a wretch art thou!

Reg. What! did my father's godson seek your life?
He whom my father named? Your Edgar?

Glo. O lady, lady, Shame would have it hid!

4. SPONTANEOUS: being so called, because they are, for the most part, uttered without deliberation.

They may be divided, with sufficient accuracy, into *abbreviations* of simple sentences, (including a few formed from sounds which they imitate,) and *equivalents* of simple sentences: the former having an invariable, and the latter a variable delivery.

1. *Examples of the Abbreviations.*

See there'!* behold'!* look'!* lo'!*

If I stand here, I saw him!

And they bowed their knees before him, and mocked him: saying, Hail'! king of the Jews.

But previously I should have mentioned the very impolite behavior of Mr. Burchell; who, during this discourse, sate with his face turned to the fire, and at the conclusion of every sentence would cry out, Fudge'! an expression that displeased us all, and in some measure damped the rising spirit of the conversation.

Tush'! tush'! son, said Cecropia: if you say you love, but withal you fear, you fear lest you should offend.

Tut! man : one fire burns out another.

And he said, tut! tut! tut! shaking his head three or four times.

Rob. I'll make all happy : I'll lower all your rents.

All. Huzza! Long live lord Robin!

Rob. You shant pay no rent at all.

All. Huzza! huzza! Long live lord Robin!

Rob. I'll have no poor people in the parish, for I'll make them all rich; I'll have no widows, for I'll marry them all; I'll have no orphan children, for I'll father them all myself; and if that's not doing as a lord should do, then I say I know nothing about the matter : that's all.

All. Huzza! huzza!†

Sir H. Upon my word, sir, you must beat me, or I will beat you : take your choice.

Ald. S. Psha! psha! you jest.

Pris. Hem! hem!

Witty. He's dry : he hems : on quickly.

I am your lordship's most obsequious — zounds! what a peer of the realm!

Rosse. Let not your ears despise my tongue forever,
Which shall possess them with the heaviest sound,
That ever yet they heard.

Macd. Humph! I guess at it.

Avaunt! thou witch! Come, Dromio : let us go.

Mercy! sir, how the folks will talk of it!

'Tis not his words that shake me thus—Pish!

James. Why, sir, since you will have it, then, they make a jest of you everywhere : nay, of your servants on your account. One says, you pick a quarrel with them quarterly, in order to find an excuse to pay them no wages.

Love. Poh! poh!

Fie! daughter : fie! when my old wife lived, upon

This day, she was both pantler, butler, cook :

Both dame and servant.

Fie! fie! Gratiano! Where are all the rest?

Yes, forsooth, I will hold my tongue. So your face bids me, though you say nothing. Mum! mum!

Hum! hum! And so there is no remedy? None? None.

Hum! Is this a vision? Is this a dream? Do I sleep?
Master Ford, awake! awake!

Slender. Whoo! ho! ho! Father Page.

Page. Son! How now? how now, son? Have you despatched?

Stew. Help, ho! murder! help!

Kent. Strike, you slave: stand, rogue: stand: you neat slave, strike.

Stew. Help, ho! murder! help!

Heigh! sirs, what a noise you make here.

Heigh! heigh! what's the matter?

I do so: I confess it. Sir, a body would think this was well counterfeited: I pray you, tell your brother how well I counterfeited.—Heigh ho!

'Tis almost five o'clock, cousin: 'tis time you were ready: by my troth, I am exceedingly ill: hey ho!

Hey-dey! What Hans Flutterkin is this? What Dutchman does build or frame castles in the air?

The abbreviated character of many of these exclamations, is too obvious to need illustration: the others, having lost their original meaning, in consequence of being dropped from the language, except as mere symbols of certain emotions which they serve to express, may need a word or two of explanation. It might suffice, perhaps, to refer the reader to the "Diversions of Purley," or Richardson's Dictionary; but as these works may not be accessible to many who consult this work, it may be well to say that *pshaw* and *pish*, which are different forms of the same word, are abbreviations of the simple sentence, "It is *pish*," *i. e.* trumpery, trick; fie, foh, faugh, fough, (also different forms of the same word,) of the simple sentence, "It is fough!" *i. e.* hateful; and so with the remaining words.

2. Examples of Equivalents.

Though I have enumerated them among sentences, it is only by courtesy that they can receive that title. In the classification, I have therefore denominated them, equivalents; *i. e.* of the declarative and different interrogative exclamations which have so far been noticed: a name, which seems to express with perfect precision their true character.

As equivalents, they are delivered exactly like the sentences for which they are substituted.

Examples.

I. Of *Ah*!

1. *Ah*, when used to express surprise, suspicion, curiosity, or triumph, is equivalent to a definite interrogative exclamation: *e. g.*

What! so rank? Ah! ah! There is mischief in this man.

O 'twas most wonderful!—Ah! was it so?

2. When used to express pity, it is equivalent to a declarative, or an indefinite interrogative exclamation: *e. g.*

What a pity!—Ah! poor thing! ah!

3. When used to express sorrow, a wish, admiration, &c. it is a mere emission of sound, forming a species of key-note to the phrase, clause, or sentence which follows: *e. g.*

Ah, that same pale hard-hearted wench, that Rosaline, torments him so, that he will surely run mad.

Ah, sinful nation.—Ah! beautiful!—Ah! if you only had been there.—Ah! sir, ah! sir. Well, death's the end of all.—Ah me! This object kills me.

Rom. That I might touch that cheek!

Jul.

Ah me!

Rom.

She speaks!

II. Of *Ha!* or *Hah!*

1. When this expresses surprise or exultation, it is equivalent to a definite interrogative exclamation: *e. g.*

Ha! sure it is not so?—Ha! say'st thou so?—Hah! what is't thou sayest?—Hah! have I caught thee at last?—

Des.

Well, well,

Do your discretion.

Iago.

Ha! I like not that.

Iago. You cannot, if my heart were in your hand;
Nor shall not, while 't is in my custody.

Oth. Ha!

Iago. O beware, my lord, of jealousy.

2. When it expresses fear or disgust, it is equivalent to a declarative exclamation: *e. g.*

Hah! it is a sight to freeze one!

Ha! it sickens me.

3. When employed as an imitation of laughter, it is equivalent to a declarative exclamation: *e. g.*

Fool. Then, pr'ythee, be merry; thy wit shall not go slipshod.

Lear. Ha! ha! ha!

Cap. Wife, go you to her ere you go to bed,
Acquaint her here of my Paris' love,
And bid her, you mark me, on Wednesday next ——
But, soft: what day is this?

Par.

Monday, my lord.

Cap. Monday? ha! ha! Well, Wednesday is too soon:
On Thursday let it be.

III. Of *Aha!* or, *Ah! ha!*

This is always an expression of innocent or insulting exultation; and it is equivalent to two definite interrogative exclamations delivered in quick succession: *e. g.*

Ah! ha! you thought me blind: did you?

Ah! ha! Mrs. Ford and Mrs. Page, have I encompassed you? Go to: *via*!

Yea, they opened their mouth against me and said, Aha! aha! our eye hath seen it.

Let them be desolate for a reward of their shame which say unto me, Aha! aha!

Ham. Didst perceive?

Hor. Very well, my lord.

Ham. Upon the talk of the poisoning —

Hor. I did very well note him.

Ham. Ah, ha!—Come, some music: come, the recorders.—

IV. Of *Eh*?

When an expression of surprise or curiosity, it is equivalent to a definite interrogative exclamation: when of pain, to a declarative exclamation: *e. g.*

Eh! are you sure of it?

Eh! you hurt me.

James. Sir, how the folks will talk of it! Indeed, people say enough of you already.

Love. *Eh*! what do the people say, pray?

V. Of *O*! or, *Oh*!

1. When these exclamations are prefixed to exclamatory sentences expressing admiration, wonder, astonishment, love, fear, grief, &c., &c., they form, like No. I, 3, above, merely the key-note, more or less prolonged, of those sentences: *e. g.*

O noble judge! O excellent young man!

O, let me not be mad, not mad, sweet heaven!

Keep me in temper: I would not be mad!

Nurse. O lamentable day!

Lady Cap. What's the matter?

Nurse. Look! look! O heavy day!

Lady Cap. O me! O me! my child, my only life,

Revive, look-up, or I will die with thee!

Oh, that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad.

Oh that I knew where I might find him! that I might come even to his seat!

2. When employed independently to express mental or physical suffering, they are equivalent to declarative exclamations: *e. g.*

Why, then let fall
 Your horrible pleasure : here I stand, your slave :
 A poor, infirm, weak, and despised old man.—
 But yet I call you servile ministers,
 That have with two pernicious daughters joined
 Your high-engendered battles, 'gainst a head
 So old and white as this. O ! O ! 'tis foul !

Had it pleased heaven
 To try me with affliction ; had he rained
 All kind of sores, and shames, on my bare head ;
 Steeped me in poverty to the very lips ;
 Given to captivity me and my utmost hopes ;
 I should have found in some part of my soul
 A drop of patience : but (alas !) to make me
 A fixed figure, for the hand of scorn
 To point his slow, unmoving finger at,—
 O ! O !

Iago. What ! are you mad ? I charge you, get you home.

Emil. Good gentlemen, let me have leave to speak :
 'Tis proper I obey him, but not now.—
 Perchance, Iago, I will ne'er go home.

Oth. O ! O ! O ! [*Hanging over his wife.*]

Emil. Nay, lay thee down and roar ;
 For thou hast killed the sweetest innocent,
 That e'er did lift up eye.

O Desdemona ! Desdemona ! dead ?
 Dead ! O ! O ! O !

Oh ! oh !—Sir, you'll certainly break my bones.

Quick. With trial-fire touch me his finger-end :
 If he be chaste, the flame will back descend
 And turn him to no pain ; but if he start,
 It is the flesh of a corrupted heart.

Pist. A trial : come.

Eva. Come : will this wood take fire ?

[*They burn him with their tapers.*]

Falstaff. Oh ! Oh ! Oh !

VI. Of *Alas !* and *Alack !*

These two words, which are really the same though differently written, are unlike all the preceding, in being equivalent to a part of a sentence only, terminating with the bend. The delivery is accurately represented by the first two words in each of the following sentences : "A lass, just sixteen years old to-day, was married this morning, at the house of her father." "A lack, I mean of rupees, is equal to fifty-five thousand dollars." *E. g.*

Alas, the day ! I know not.—Alas ! sir, how fell you beside your five wits.

Alas ! alas !

It is not honesty in me to speak
What I have seen and known.

Alas, what boots it with incessant care,
To tend the homely, slighted shepherd's trade,
And strictly meditate the thankless muse ?

Alack ! how may I do it : having the hour limited ?

Alack ! alack ! Edmund, I like not this unnatural dealing.

Scar. I never saw an action of such shame :
Experience, manhood, honor, ne'er before
Did violate so itself.

Eno. Alack ! alack !

Miscellaneous Examples of Exclamations.

Some of these examples are not, correctly speaking, the simple sentences they purport to be, but rather parts of compound sentences. I wish it particularly understood, therefore, that every exclamation point separates what precedes from what follows it, into perfect independence of each other. Each is to be considered by itself, as if the other had no existence. The Rhetorical pause or dash, is here and there employed, as an additional means of separation.

What a spectacle !—Behold a parent subject to the degrading influence of an ungovernable temper !—Her very soul sickened at the sight !—O impossible ! replied Mary.—O shocking !—How very tiresome !—And this was once a court ! thought she.—Humph ! That's the reason people are always so glad to see them.—Fatigue ! Phoo ! I am sure I mind fatigue as little as any man.—My sweetest Blanch, do be quiet !

I look after the pigs, Mr. Guffaw ! I am really astonished at you ! Do I look like a person made to look after pigs ? For heaven's sake, Mr. Guffaw, make less noise !

But you thought me the greatest delicacy of all ! my dear.—You left all your other delicacies for me ! Ha ! ha ! ha !—What do you say to that ? Ha ! ha ! ha !—Surely, my mother cannot be displeased at my attending church ! said she in astonishment.—Oh ! what a situation I am placed in !—How fortunate !—How excessively childish !—

There's a slap on the cheek for me ! Mercy ! how it burns !—God's will be done !—What ! afraid of the effects of evil example !—Shocking ! to mention pigeon-pies in the same breath with roses !—Oh ! my friends ! how little, with all my boasting, have I known my own heart !—Alas ! all earthly good still blends itself with home !—I shall go down to posterity with the code in my hand !—Strive now to rival him in the sacred arts of peace !

Oh ! with what a sorrowful air of forced gayety was all this uttered !—How shall I endure it !—Oh ! Epictetus, how !—

Pho! pho! nonsense, man! I never saw you before!—Never saw me! Never saw me! Is it come to this!—Who then can be saved!—You are not angry, sure!—Grant me this favor for once!—Let me not perish in this horrid manner!—Tush! tush! man, I made no reference to you!—Out upon you!

Nurse. [Within.] Madam!

Jul. I come anon.—But if thou mean'st not well,
I do beseech thee ——

Nurse. [Within.] Madam!

Jul. By and by I come:—
To cease thy suit and leave me to my grief:
To-morrow will I send.

And yet—yet what? No news! Mankind is mad!

Unheard their clock repeats the hours!—

Cold is the hearth within their bowers!—

Looked not on thee, the rudest partisan

With brow relaxed to love! Yes.—

Die for thy country!—Thou romantic fool!

Thy country! What to thee?—

But hark! What nearer war-drum shakes the glade?

Joy! joy! Columbia's friends are trampling through
the shade!

It is

That man of sorrow! O how changed! What pomp!

In grandeur terrible, all heaven descends!

Hark! from the battlements of yonder tower,

The solemn bell has tolled the midnight hour!—

Soon may this fluttering spark of vital flame,

Forsake its languid ————— frame!

Miscellaneous Examples of Declarative, Interrogative, and Exclamatory Sentences.

How now, brother? Where is my cousin, your son? Hath he provided this music?

To be whipped! What's his fault? Wilt thou make a trust, a transgression? The transgression is in the stealer.

D. How now? Why are you sad?

C. Sad! I am not sad.

D. How then? Sick?

C. I am neither, sir.

What fire is in mine ears? Can this be true?

Stand I condemned for pride so much?—

Contempt, farewell! Maiden pride, adieu!

Hero. Fie upon thee! Art thou not ashamed?

Marg. Of what, lady? Of speaking honorably? Is not marriage honorable in a beggar? Is not your lord honorable without marriage?

Friar. You come hither, my lord, to marry this lady?

Claud. No.

Leon. To be married to her, friar. You come to marry her.

Friar. Lady, you come hither to be married to this count?

Hero. I do.

Claud. Bid her answer truly.

Leon. I charge thee, daughter, to do so.

Hero. O God! defend me! How I am beset! What kind of catechising do you call this?

Claud. To make you answer truly to your name.

Hero. Is it not Hero? Who can blot that name with any just reproach?

Bene. How doth the lady?

Beat. She seems dead. Help, uncle!

Hero! Why, Hero!—Uncle! Seignior Benedick! friar!

Leon. O Fate! take not away thy heavy hand!

Death is the fairest cover for her shame.

Beat. How now, cousin Hero?

Friar. Have comfort, lady.

Leon. Dost thou look up?

Friar. Wherefore should she not?

Leon. Wherefore? Why doth not every earthly thing
Cry shame upon her? Could she here deny
The story?

Besides all this, his children had the general advantage of a father's example. They saw the virtues he inculcated attended by all their consequences in himself. Piety in him was recompensed by peace of mind. Benevolence in him was rewarded by self-satisfaction. Integrity in him was crowned by the blessings of a good conscience. How natural the result! Each became a reflection of his worth. Is not this an encouraging illustration of the power of a good life in purifying the domestic atmosphere? What could be more? The question needs no answer. Parents! consider it well. Your own happiness is involved in this matter.

This, Oh men of Athens! my duty prompted me to represent to you on this occasion. May God inspire you to determine upon measures most expedient for the common good of our country!

Proceed then, Athenians, to support your deliberations with vigor. What time so proper for action? Has not Philip, contrary to all treaties, insulted you in Thrace? Is he not an implacable enemy? Indeed, what is he not?

What have you left unviolated? By what name shall I now address you? Shall I call you soldiers? Soldiers! Can I call you citizens? Citizens!

If I exist?—Hah! whence that doubt? “We meet again this night!”—so said the spectre! Dreadful words, be ye blotted from my mind forever! Hassan, to your vigilance, I leave the care of my beloved. Fly to me that instant, on the approach of any unbidden footstep to your door. I’ll to my couch. Follow me, Saib.

How long did he pause on the brink of the Rubicon! How came he to the brink of that river? How dared he cross it? Shall a man pay no respect to the boundaries of his country’s rights? How dared he cross that river? Oh! but he paused upon the brink! He should have perished upon the brink before attempting to cross it! Why did he pause? Why does a man’s heart palpitate, on the point of committing an unlawful deed? Why does the very murderer strike wide of the mortal part? Because of conscience! That made Cæsar pause upon the brink of the Rubicon!—What was the Rubicon? The boundary of Cæsar’s province. From what did it separate his province? From his country. Was that country a desert? No.

Suffer not yourselves to be betrayed with a kiss. Let us not deceive ourselves, sir. What means this martial array? Is it not designed to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain an enemy in this quarter of the world, to call for all this accumulation of force? No! Sir. She has none. They are meant for us. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we any thing new to offer upon the subject? Nothing. Shall we resort to humble supplication? Let us not, sir, deceive ourselves longer.

Blush, Grandeur! Blush, proud Courts! Withdraw your blaze,

Ye little stars! Hide your diminished rays.

Fear held them mute. Alone, untaught to fear,
Stood dauntless Carl. “Behold that rival here!”

What! They admire him for his jokes?
See but the fortune of some folks!

Let Sporus tremble. What? that thing of silk?
 Sporus! [that mere white curd of asses milk?]
 Satire, alas! alas! can Sporus feel!
 Who breaks a butterfly upon a wheel?

Booth enters. Hark! the universal peal!
 But has he spoken? Not a syllable.

Alas! delusive dream!

Too well I know him.

Mess. My lord! My lord! [*Knocking.*]

Hast. [*Within.*] Who knocks?

Mess. One from lord Stanley.

Hast. [*Within.*] What is 't o'clock?

Mess. Upon the stroke of four.

War is the law of violence. Peace is the law of love.
 That law of violence prevailed without mitigation from the
 murder of Abel to the advent of the Prince of Peace.

Brothers! let us talk together of Logan. Ye aged men!
 bear ye testimony to the deeds of his strength. Who was
 like him? Who could resist him? Who may withstand the
 winds uprooting the great trees of the mountain? Let him be
 the foe of Logan. Thrice in one day hath he given battle.
 Thrice in one day hath he come back victorious. Who may
 bear up against the strong man? Let the young hear me.
 Let them follow him. Warriors! Logan was the father of
 Harold!

What! old acquaintance! could not all this flesh
 Keep in a little life? Poor Jack, farewell!
 I could have better spared a better man.

SECTION II.—COMPOUND SENTENCES.

Compound sentences, declarative, interrogative, or exclamatory, are either *close*, *compact*, or *loose*.

I. The close sentence contains a single absolute proposition, having two or more subjects or finite verbs, connected by conjunctions, adverbs, or relative pronouns, expressed or understood. (*See the first half of the definition of a compound sentence, with examples of the absolute, and compare the definition of a simple sentence.*) This sentence may have a series of similar members at the beginning, in the middle, or at the end. (*See examples below.*)

This definition differs verbally from that of my larger work, "The Elements of Reading and Oratory;" but the precise distinction between the compound close and the simple sentence, is more clearly stated. (*See Elements of Reading and Oratory.*)

II. The compact sentence consists of parts, beginning with correlative words expressed or understood.

The principal of these correlatives, or those which most frequently occur, are the following: such—as; so—as; so—that; if—then; if—yet; though—yet; unless—then; now, then—while; where—there; either—or; whether—or; though, although—nevertheless; forasmuch as, inasmuch as—inso-much; indeed, truly—but; therefore—because, for, since; more, rather, better, richer, stronger, harder, finer, &c.—than; &c., &c., &c.

They are usually placed at the beginning of the parts which they qualify, and in the order in which I have written them; but this order is frequently reversed; and often, instead of occupying their appropriate places at the beginning of the parts, they are brought together in the middle of the sentence: one of them only occupying its proper position. This is particularly the case with the correlatives of comparison: *more, rather, &c.—than.*

Compact sentences are either *single* or *double*.

1. The single compact sentence consists of two parts, forming a conditional proposition, with a correlative word at the beginning of each. (*See definition of compound sentence, 1.*) It may have a series of similar members in either part.—(*See examples below.*)

Sometimes both of these correlative words are expressed: sometimes only one of them is: sometimes neither of them. If both, the sentence is called a single compact of the first form: if only one, a single compact of the second form: if neither, a single compact of the third form. I subjoin examples.

1st form: both correlative words expressed.

Though he slay me, yet will I trust in him. As in Adam all die, so in Christ shall all be made alive. Where the carcass is, there will the eagles be gathered together. If you know that the object is good, then seek it.

2d form: with one correlative word expressed.

I published, because I was told I might please. Whither I go, ye cannot come. If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

3d form: with neither correlative word expressed.

Of this, there are several varieties. The first differs very little from the preceding except in the entire suppression of the correlative words: the second uniformly begins with the present and perfect participles: the third has parts apparently making perfect sense like the parts of a loose sentence, yet requires the punctuation of the close. The parts are connected sometimes by the copulative *and*, and sometimes by *and yet*, *and then*, and *so*. I subjoin examples of each in separate paragraphs.

1st var. Had he assisted me, I would have done it. Should he go, I will attend him. A professed Catholic, he imprisoned

the pope. A pretended patriot, he impoverished his country. Were it not for the impediments I speak of, I would pursue the course you have pointed out. I should feel ashamed of an enthusiasm for Italy and Greece, did I not feel it for a land like this.

2d var. Being justified by faith, we have peace with God through our Lord Jesus Christ. Having given this account of the constitution of the everlasting club, I should here endeavor to say something of the manners and characters of the several members. Affected by this spectacle of suffering, he proffered relief. Highly elated by his unexpected good fortune, he returned home. Saving carefully the fruits of his labor, he at length was able to purchase a farm.

3d var. Seek, and ye shall find. I was hungry, and ye gave me no meat. The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell. I have given five times as much as he, and yet I fear I have not given enough. The idea of God, it is said, may be expunged from the heart of man, and yet that the heart will be the seat, still, of the same constitutional impulses as ever.

In the first of these paragraphs, the construction of the examples is precisely the same as in 1, 2, except that in two or three of them there is a slight change in the arrangement of the words. In the second, the use of participles at the beginning modifies the construction; but these are, manifestly, mere substitutes for the verbs; as, for example, "Being justified," and "Having given," are merely other forms for, "When we are justified—then," and for, "As I have given—so." In the third, we observe a change from the conditional and hypothetical construction, &c., to the positive or absolute; but the correlative words are obviously understood.

2. The double compact, as the name implies, consists of two single compacts united: making one compact with four parts. The correlative words in each of the single compacts are *therefore—for, because*.

The part, beginning with *therefore*, in the first of these compacts, is negative: that which follows and begins with *because* or *for*, is affirmative or negative and assigns a reason for the preceding negative. The part, beginning with *therefore*, in the second compact, is affirmative: in opposition or contrast with the negative beginning with *therefore* in the first; and that which follows beginning with *because* or *for*, assigns a reason for this affirmation: *e. g.*

[Therefore] It was not an eclipse that caused the darkness at the crucifixion of our Lord, | for [because] the sun and moon were not relatively in a position to produce an eclipse; | but [therefore] it was a direct interposition of God; | for [because] on no other supposition can we account for it.

Three of the four propositions which legitimately belong to this sentence, are as many as are commonly used at the same time: more frequently not more than two of them are employed, and sometimes one alone. I subjoin examples of the different combinations in which they appear.

1. The fourth proposition is sometimes omitted : *e. g.*

They had not come in search of gain, for the soil was sterile and unproductive ; but they had come that they might worship God according to the dictates of their consciences.

It was not enough that our fathers were of England ; the masters of Ireland and the lords of Hindostan were of England too ; but our fathers were Englishmen, aggrieved, persecuted, and banished.

2. The third and fourth proposition are sometimes omitted : *e. g.*

We must not impute the delay to indifference, for delay may be designed to promote our happiness.

We dare not make ourselves of the number, or compare ourselves with some that commend themselves, for they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

Not all the chapters of human history are thus important ; the annals of our race have been filled up with incidents which convey no instruction.

3. When the negative or first proposition contains several members, the second, third, and fourth are sometimes omitted : *e. g.*

And what is our country ? It is not the East with her hills and valleys, with her countless sails, and the rocky rampart of her shores ; it is not the North with her thousand villages, and her harvest-home, with her frontier of the lake and ocean ; it is not the West with her forest sea and her inland isles, with her luxuriant expanses, clothed in the verdant corn, with her beautiful Ohio and her majestic Missouri ; nor is it yet the South, opulent in the mimic snow of the cotton, in the rich plantation of the rustling cane, and the golden robes of the rice field.

4. The second only is sometimes omitted : *e. g.*

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof ; neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God ; for sin shall not have dominion over you.

5. The second and fourth are generally omitted ; and the negative and affirmative, or the first and third proposition, are brought into immediate contrast : *e. g.*

I am not come to destroy, but to fulfil. Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

It is not his power as attested by all that exists within the limits of actual discovery, but his power, as conceived to form and uphold a universe whose outskirts are unknown.

We do not recognize in her the Christian who has attained to the perfect liberty of God's children, but the exact type of those souls, at all times numerous, and especially among her sex, who, drawn powerfully to look to heaven, have not strength sufficient to disengage themselves entirely from the bondage of earth.

6. Occasionally, when the first and third propositions are thus in immediate contrast, they are transposed : *e. g.*

You was paid to fight against Alexander ; not to rail at him. They were asleep ; not alienated.

7. Finally, the negative is occasionally inserted as a clause in the affirmative : *e. g.*

His wisdom, not his talents, attracts attention. Intrinsic worth, and not riches, procures esteem. Strong proofs, not a loud voice, produce conviction. Ambition, and not the safety of the state, was concerned.

The copulative *and*, which occurs in one or two of these examples, is here equivalent to *but*, and elegantly used for it.

It should be observed, before leaving the double compact sentence, that the negative is frequently reduced to a single word : *e. g.*

Nay, but it's really true :

I had it from good hands, and so may you.

III. The loose sentence contains two or more distinct though related propositions, connected by conjunctions, adverbs, and relative pronouns expressed or understood. (*See definition of a compound sentence, 2.*)

These propositions may be either simple or compound ; and if compound, absolute or conditional. (*See definition of a simple and compound sentence.*)

There are two species of the loose sentence : the *perfect* and *imperfect*

1. The perfect has all its parts complete : *e. g.*

I would have your papers consist also of all things which may be necessary or useful to any part of society ; *and* the mechanic arts should have their place as well as the liberal

He has annexed a secret pleasure to any thing that is new or uncommon, that he might encourage us in the pursuit after knowledge, and engage us to search into the wonders of creation ; *for* every new idea brings such a pleasure along with it, as rewards any pains we have taken in the acquisition, and consequently serves as a motive to put us on fresh discoveries.

The person he chanced to see, was, to appearance, an old, sordid, blind man ; *but* upon his following him from place to place, he at last found, by his own confession, that he was Plutus, the god of riches ; *and* that he was just come out of the house of a miser.

All superiority and pre-eminence that one man can have over another, may be reduced to the notion of quality ; *which*, considered at large, is either that of fortune, body, or mind.

The mode of reasoning more generally used, and most suited to the train of popular speaking, is what is called the synthetic ; *when* the point to be proved is fairly laid down, and one argument after another is made to bear upon it, till the hearers be fully convinced.

Consider whether it can be illustrated to advantage by pointing out examples, or appealing to the feelings of the hearers ; *that* thus a definite, precise, circumstantial view may be afforded of the doctrine to be inculcated.

But besides this consideration, there is another of still higher importance ; *though* I am not sure of its being attended to as much as it deserves ; *namely*, that from the fountain of real and genuine virtue are drawn those sentiments which will ever be the most powerful in affecting the hearts of others.

He shows you what you ought to do, but excites not the desire of doing it : he treats man as if he were a being of pure intellect, without imagination or passions.

For thou hast said in thine heart, I will ascend into heaven : I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation in the sides of the north.

The following observations exactly correspond with the sentiments of our author : “ Nothing can contribute more towards bringing the powers of genius to their ultimate perfection than a severe judgment, equal in degree to the genius possessed.”

And with this, I finish the discussion of the structure of sentences : having fully considered them under all the heads I mentioned, of perspicuity, unity, strength, and musical arrangement.

Now if we be dead with Christ, we believe that we shall also live with him : knowing that Christ being raised from the dead, dieth no more : death hath no more dominion over him.

I have given numerous examples of the perfect loose sentence, that the student may acquaint himself with some of the various conjunctions, adverbs, and relative pronouns, by which its parts or propositions are connected. (*See Part I. on these words.*) The two sentences at the end of the series, are introduced as specimens of the manner in which the perfect loose has the regular form occasionally modified. The participles *having* and *knowing*, should be regarded as the equivalents of *I have* and *we know*. (*See Part I. iii. 6, 1, participle, Gen. Note.*) In these, and in the three examples which precede, the connective is understood: hence the colon.

2. The imperfect has its first part complete, but the succeeding part or parts are fragmentary: requiring a portion of the first part, (which is understood,) to complete their construction: *e. g.*

History, as it has been written, is the genealogy of princes: the field-book of conquerors.

And besides this, giving all diligence, add to your faith, virtue; *and* to virtue, knowledge; *and* to knowledge, temperance; *and* to temperance, patience; *and* to patience, godliness; *and* to godliness, brotherly kindness; *and* to brotherly kindness, charity.

The parts, both of a perfect and an imperfect loose, may have sub-parts that are imperfect.

GENERAL NOTE ON CLOSE, COMPACT, AND LOOSE SENTENCES.

Though these sentences in their pure state, are broadly distinct, as their respective definitions imply and the examples subjoined prove, yet, as might be expected, they frequently approximate in a degree to render it doubtful whether we should regard them as belonging to one species or another. Thus, single compact sentences of the third form and third division of that form, (*see Examples below,*) are not strikingly different from some close sentences; (*compare Close Sentences;*) and yet, if we examine the first closely, they are readily distinguished by universally involving correlative words, and, in the main, by having a different (not common) regimen in the parts.

Again, single compact sentences of the second form, (that is, compact sentences having only one of the correlative words expressed,) and perfect loose, in consequence of the fact that the same connectives are common to both, and still more of the fact that some writers are not sufficiently attentive to unequivocal construction, often approximate in the same manner; and when they do, the sense only of a given sentence or its connection, can determine to which it should be referred.

Finally, the compound close and imperfect loose often so nearly resemble each other, that the reader is left to determine which construction should be preferred, in a given case, by a regard to delivery; that is to say, by considering which will produce the superior oratorical effect.

These occasional approximations of the different species, however, lead to no practical difficulties; for when it is once ascertained to which a given sentence should be referred by consulting the structure or the sense, or when these afford no light, by considering which will produce the superior oratorical effect, the delivery is then settled; since the delivery must conform to that of the species to which, by assignment, it belongs.

CLASS I. COMPOUND DECLARATIVE SENTENCES.

1. *Examples of the Close.*

(See Definition of a Close Sentence.)

The whole multitude of them arose and led him to Pilate. They, who are moderate in their expectations', meet with few disappointments. The rocks and hills of New England will remain till the last conflagration. Rome carefully recorded these requests and intercessions', and smiled to see the na-

tions throw themselves into her arms. Rome was the greatest, the richest, the most powerful city in the world. And the chief priests and scribes stood and vehemently accused him.

The citizens of America celebrate that day which gave birth to their liberties. The recollection of this event swells every heart with joy, and fills every tongue with praise. It was then that they struck that terrible blow under which the greatness of Persia sunk and expired. Old nations, with different systems of government, may be slow to acknowledge all that justly belongs to us. There are two principles, gentlemen, strictly and purely American, which are now likely to overrun the world. Popular governments and general education, acting and reacting, mutually producing and reproducing each other, are the mighty agencies, which, in our days, appear to be exciting, stimulating and changing the aspect of the civilized world.

The ambition and avarice of man are the sources of his unhappiness. Natural dispositions, or acquired habits, regulate the tenor of our lives. I feel your kindness, and wish for an opportunity to requite it. Nobody ever told him a misfortune in which he did not take an interest, or requested good offices which he refused to grant. He who says I am to instruct and to warn with a face of instruction or admonition, prepares his audience for hearing what the young and the lively always avoid as tiresome, or fear as unpleasant. The firmness of mind which is created or increased by the study of letters, or the admiration of the arts, is supposed to incapacitate a man for the drudgery by which professional eminence is gained. A young man, destined for law or commerce, is advised to look only into his folio of precedents, or his method of book-keeping. To the beauty of her form and excellence of her natural disposition, a parent, equally indulgent and attentive, had done the fullest justice. A man may enjoy the present and forget the future, at the very moment in which he is writing of the insignificance of the former and the importance of the latter. The dying Englishman, pouring his medicine, which has paid seven per cent., into a spoon which has paid fifteen per cent., flings himself back upon his chintz bed which has paid twenty-two per cent., makes his will on an eight-pound stamp, and expires in the arms of an apothecary who has paid a license of a hundred pounds for the privilege of putting him to death.

War, peace, darts, spears, towns, rivers, every thing, in short, in his writings, is alive. Fire of imagination, strength

of mind', and firmness of soul', are gifts of nature. Wit, grace, and beauty, are captivating. The warbling of birds', the murmuring of streams', the enamel of meadows', the coolness of woods', the fragrance of flowers', and the sweet smell of plants', contribute greatly to the pleasures of the mind' and the health of the body. The diversity of objects, the extent of the horizon, the immense height, the country like a map at your feet, the ocean around, the heavens above, conspire to overwhelm the mind. That faith which is one, that faith which renews and justifies all who profess it, that faith which confessions and formularies can never adequately express, is the property of all alike. A mind bold, independent and decisive, a will despotic in its dictates, an energy that distanced expedition, and a conscience pliable to every touch of self-interest, marked the outline of this extraordinary character.

He who follows the pleasures of the world, which are in their very nature disappointing', is in constant search of care, solicitude, remorse and confusion. Notwithstanding all the pains which Cicero took in the education of his son', history informs us, that nature rendered him incapable of improving by all the rules of eloquence', the precepts of philosophy', his own endeavors', and the most refined conversation of Athens. His library consisted, as far as I can remember, of several volumes of sermons', a concordance', Thomas a Kempis', Antoninus' Meditations', the works of the author of the *Whole Duty of Man*', a translation of Boethius', the original editions of the *Spectator* and *Guardian*', Cowley's *Poems*', Dryden's *Works*', Baker's *Chronicle*', Burnet's *History* of his own times', Lamb's *Royal Cookery*', Abercromby's *Scots Warriors*', and Nisbet's *Heraldry*. Those who fell victims to their principles in the civil convulsions of the short-lived republics of Greece, or who sunk beneath the power of her invading foes; those victims of Austrian tyranny in Switzerland, and of Spanish tyranny in Holland; the solitary champions, or the united bands of high-minded and patriotic men who have in any region or age, struggled and suffered in this great cause; belong to that people of the free, whose fortunes and progress are the most noble theme which man can contemplate.

Besides the ignorance of masters who teach the first rudiments of reading, and the want of skill, or negligence in that article, of those who teach the learned languages; besides the erroneous manner, which the untutored pupil falls into, through the want of early attention in masters, to correct small faults in the beginning, which increase and gain strength with years; besides bad habits contracted from imitation of particular per-

sons, or the contagion of example ; from a general prevalence of a certain tone or cant in reading or reciting, peculiar to each school, and regularly transmitted from one generation to another : besides all these, which are fruitful sources of vicious elocution ; there is one fundamental error in the method universally used in teaching to read, which at first gives a wrong bias, and leads us ever after blindfold from the right path, under the guidance of a false rule.

From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep ; from the moth that corrupts the secret treasure, to the eagle that soars above eery in the clouds ; from the wild ass in the desert, to the lamb within the shepherd's fold ; from the consuming beast, to the cattle upon a thousand hills ; from the rose of Sharon, to the cedar of Lebanon ; from the crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge ; from the lonely path of the wanderer, to the gathering of a mighty multitude ; from the tear that falls in secret, to the din of battle, and the shout of a triumphant host ; from the solitary in the wilderness, to the satrap on the throne ; from the mourner clad in sackcloth, to the prince in purple robes ; from the gnawings of the worm that dieth not, to the seraphic visions of the blest ; from the still small voice, to the thunders of Omnipotence ; from the depths of hell, to the regions of eternal glory ; there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness nor gleam of light, which does not come within the cognizance of the holy Scriptures.

Our immense extent of fertile territory opening an inexhaustible field for successful enterprise, thus assuring to industry a certain reward for its labors, and preserving the land, for centuries to come, from the manifold evils of an over-crowded, and consequently degraded population ; our magnificent system of federated republics, carrying out and applying the principles of representative democracy to an extent never hoped or imagined in the boldest theories of the old speculative republican philosophers, the Harringtons, Sydneys, and Lockes of former times ; the reaction of our political system upon our social and domestic concerns, bringing the influence of popular feeling and public opinion to bear upon all the affairs of life in a degree hitherto wholly unprecedented ; the unconstrained range of freedom of opinion, of speech, and of the press, and the habitual and daring exercise of that liberty upon the highest subjects ; the absence of all serious inequality of fortune and rank in the condition of our citizens ; our divisions into innumerable religious sects, and the consequent co-existence, never before regarded as possible, of intense religious zeal,

with a great degree of toleration in feeling and perfect equality of rights ; our intimate connection with that elder world beyond the Atlantic, communicating to us, through the press and emigration, much of good and much of evil not our own, high science, refined art, and the best knowledge of old experience, as well as prejudices and luxuries, vices and crimes, such as could not have been expected to spring up in our soil for ages ;—all these, combined with numerous other peculiarities in the institutions, and in the moral, civil and social condition of the American people, have given to our society, through all its relations, a character exclusively its own.

The sick untended then',
Languished in the dark shade, and died afar from men.

In man or woman', but far most in man',
And most of all in man that ministers
And serves the altar', in my soul I loathe
All affectation.

He that negotiates between God and man
As God's ambassador, the grand concerns
Of judgment and of mercy', should beware
Of lightness in his speech.

He that attends to his interior self,
That has a heart and keeps it, has a mind
That hungers, and supplies it, and who seeks
A social, not a dissipated life,
Has business.

Whatever fruits in different climes are found
That proudly rise, or humbly court the ground ;
Whatever blooms in torrid tracts appear,
Whose bright succession decks the varied year ;
Whatever sweets salute the northern sky
With vernal lines that blossom but to die ;—
These, here disporting, own a kindred soil,
Nor ask luxuriance from the planter's toil.

The hills
Rock-ribbed, and ancient as the sun, the vales
Stretching in pensive quietness between,
The venerable woods, rivers that move
In majesty, and the complaining brooks
That make the meadows green, and, poured round all,
Old Ocean's gray and melancholy waste,
Are but the solemn decorations all
Of the great tomb of man.

This royal throne of kings ; this sceptred isle ;
 This earth of majesty ; this seat of Mars ;
 This other Eden, demi-paradise ;
 This fortress, built by nature for herself,
 Against infection, and the hand of war ;
 This precious stone, set in the silver sea,
 Which serves it in the office of a wall,
 Or as a moat defensive to a house,
 Against the envy of less happy lands ;
 This blessed spot ; this earth ; this realm ; this England ;
 This nurse ; this teeming womb of Royal Kings,
 Feared by their breed, and famous by their birth ;
 Renowned for their deeds, as far from home
 As is the sepulchre, in stubborn Jewry,
 Of the world's ransom, blessed Mary's son :
 This land of such dear souls ; this dear, dear land ;
 Dear for her reputation, through the world ;
 Is now leased out, (I die pronouncing it,)
 Like to a tenement or paltry farm.

2. *Examples of the Compact.*

1. *Of the Single Compact.*

(See definition of a Single Compact.)

1. With both of the correlative words expressed.

As it was then', so is it now.

As ye have received Christ', so walk ye in him.

As in Adam all die', so in Christ shall all be made alive.

As soon as he sees what he has seen before', so soon does he feel what he never felt before.

As the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven', so shall the Son of Man be in his day.

As in private character, adversity is often requisite to give a proper direction and temper to strong qualities', so the noblest traits of a national character, even under the freest and most independent of hereditary governments, are commonly to be sought in the ranks of a minority, or of a dissenting sect.

As the middle, and the fairest, and the most conspicuous places in cities, are usually chosen for the erection of statues and monuments dedicated to the memory of worthy men who have nobly deserved of their country'; so should we in the heart and centre of our soul, in the best and highest apartment thereof, in the places most exposed to ordinary observations, and most secure from worldly care, erect lively representations, and lasting memorials of divine bounty.

As no cause
For such exalted confidence could e'er
Exist', so none is now for fixed despair.

As pants the hart for cooling streams,
When heated in the chase';
So longs my soul, O God, for thee,
And thy refreshing grace.

As men from men
Do, in the constitution of their souls,
Differ by mysteries not to be explained';
And as we fall by various ways, and sink
Through manifold degrees of guilt and shame';
So manifold and various are the ways
Of restoration.

As when a traveler, a long day past
In painful search of what he cannot find,
At night's approach, content with the next cot,
There ruminates, awhile, his labor lost,
Then cheers his heart with what his fate affords,
And chants a sonnet to deceive the time,
Till the due season calls him to repose;
Thus I, long traveled in the ways of men,
And dancing, with the rest, the giddy maze,
Where disappointment smiles at hope's career;
Warned by the languor of life's evening ray,
At length have housed me in an humble shed;
Where future wandering banished from my thought,
And, waiting, patient, the sweet hour of rest,
I chase the moments with a serious song.

Because sentence against an evil work is not executed speedily', therefore the heart of the sons of men, is fully set in them to do evil.

Because he saw his head higher, his arms stronger, his sword and spear larger, his shield heavier than any Israelite's, therefore he defies the whole host.

For that [because] they hated knowledge, and did not choose the fear of the Lord, they would none of my counsel, they despised all my reproof, therefore shall they eat of the fruit of their own way, and be filled with their own devices.

Therefore doth my Father love me, because I lay down my life.

Profit is therefore so much affected and pursued, because it is, or doth seem, apt to procure or promote some good desirable to us.

The gain of money, or of something equivalent, is therefore specially termed profit in the language of men', because it readily supplies necessity'; furnishes convenience'; feeds pleasure'; satisfies fancy and curiosity'; promotes ease and liberty'; supports honor and dignity'; procures power, dependencies, and friendships'; renders a man somewhat considerable in the world'; and, in fine, enables one to do good.

Whereas a treaty of cession was concluded at Washington city, in the District of Columbia, by James Barbour, Secretary of War, of the one part, and John Stidman and others, of the other part, and which treaty bears date the twenty-fourth day of January, one thousand eight hundred and twenty-six'; and whereas the object of said treaty being to embrace a cession, by the Creek nation, of all the lands owned by them within the chartered limits of Georgia, and it having been the opinion of the parties, at the time when the said treaty was concluded, that all, or nearly all of said lands were embraced in said cession, and by the lines as defined in said treaty, and the supplemental article thereto'; and whereas it having been since ascertained that the said lines in said treaty, and the supplement thereto, do not embrace all the lands owned by the Creek nation within the chartered limits of Georgia, and the President of the United States having urged the Creek nation further to extend the limits as defined in the treaty aforesaid, and the chiefs and head men of the Creek nation being desirous of complying with the wish of the President of the United States'; therefore, they, the chiefs and head men aforesaid, agree to cede, and they do hereby cede, to the United States, all the remaining lands now owned or claimed by the Creek nation, not heretofore ceded, and found on actual survey, to lie within the chartered limits of the State of Georgia.

Either the mere will of the magistrate', or the conscience of the individual must decide in the case.

Either he will hate the one and love the other', or else he will hold to the one and despise the other.

He either thought the action so near to indifferent that he forgot it, or so laudable that he expected his friend to approve it.

Neither hath this man sinned, nor his parents.

Neither could he obtain the benefits which he so earnestly desired, and diligently sought, nor avert the calamities which he so greatly feared.

If he', then I.

If he confessed it', then forgive him.

If there be no resurrection of the dead', then is Christ not risen.

If Christ be not risen', then is our preaching vain ; and your faith is also vain.

If God will be with me, and keep me in the way I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace', then shall the Lord be my God.

My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart unto understanding' ; yea, if thou criest after knowledge, and liftest up thy voice after understanding' ; if thou seekest her as silver, and searchest for her as for hid treasure' ; then shalt thou understand the fear of the Lord, and find the knowledge of God.

If indeed we desire to behold a literature like that which has sculptured with such energy of expression, which has painted so faithfully and vividly, the crimes, the vices, the follies of ancient and modern Europe ; if we desire that our land should furnish for the orator and the novelist, for the painter and the poet, age after age, the wild and romantic scenery of war ; the glittering march of armies and the revelry of the camp ; the shrieks and blasphemies, and all the horrors of the battle-field ; the desolations of the harvest and the burning cottage ; the storm, the sack, and the ruin of cities ; if we desire to unchain the furious passions of jealousy and selfishness, of hatred, revenge, and ambition, those lions that now sleep harmless in their den ; if we desire that the lake, the river, the ocean, should blush with the blood of brothers ; that the winds should waft from the land to the sea, from the sea to the land, the roar and smoke of battle ; that the very mountain-tops should become altars for the sacrifice of brothers : if we desire that these, and such as these, the elements to an incredible extent of the literature of the old world, should be the elements of our literature ; then, but then only, let us hurl from its pedestal the majestic statue of our union, and scatter its fragments over all our land.

If haply, from his guarded breast,
Did steal the unsuspected sigh ;
And memory, an unbidden guest,
With former passions filled his eye' ;
Then, pious hope and duty praised
The wisdom of the unerring sway ;
And while his eye to heaven he raised,
Its silent waters sunk away.

If the midnight bell
Did, with his iron tongue and brazen mouth,

Sound one unto the drowsy race of night ;
 If this same were a churchyard where we stand,
 And thou possessed with a thousand wrongs ;
 Or if that surly spirit, melancholy,
 Had baked thy blood and made it heavy, thick ;
 Or if that thou couldst see me without eyes,
 Hear me without thine ears, and make reply
 Without a tongue ; using conceit alone,
 Without eyes, ears, and harmful sound of words :
 Then, in despite of brooded, watchful day,
 I would into thy bosom pour my thoughts.

Yes, indeed', but not now.

The spirit, indeed, is willing', but the flesh is weak.

Bourdaloue is, indeed, a great reasoner', but his style is verbose.

Innocence, indeed, possessed my heart', but it was innocence unguarded and intoxicated with foolish desires and liable to temptation.

Ye shall, indeed, drink of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left is not mine to give.

I would not, indeed, undertake to maintain that no one can be an orator who is not a virtuous man, but there certainly is a kind of moral excellence implied in a renunciation of all effort after display, in a forgetfulness of self, which is absolutely necessary, both in the manner of writing and in the delivery, to give the full force to what is said.

Theirs is, indeed,
 A teaching voice', but 'tis the praise of them,
 That whom it teaches, it makes prompt to learn,
 And, with the boon, gives talents for its use.

The mind, indeed, enlightened from above,
 Views him in all, ascribes to the grand cause
 The grand effect, acknowledges with joy
 His manner, and with rapture tastes his style' ;
 But never yet did philosophic tube,
 That brings the planets home into the eye
 Of observation, and discovers, else
 Not visible, his family of worlds,
 Discover him that rules them.

Rather he' than I.

Rather be good', than seem to be.

Rather would I miserably starve', than gain wealth by such means.

I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness.

In the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Than prefer the temporal to the eternal with its happiness and glory, than give up the joy I find in religion, than forsake God who has hitherto crowned my life with loving kindness and tender mercy, and consequently who has deserved at my hands nothing but veneration, gratitude, and love; I would rather die.

Greater is he that prophesieth, than he that speaketh with tongues.

It is better to trust in the Lord, than to put confidence in princes.

Of greater uncharitableness we cannot be guilty, than to interpret the afflictions that befall our neighbors, as punishments and judgments.

It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

Though deep', yet clear.

Though he slay me', yet will I trust in him.

Though Samson's hair was shorter', yet he knew God's hand was not.

Although it is not true that this man intended to take the life of his neighbor, yet it cannot be denied that he was the cause of his death.

Though the bare word of an offender can never be taken against the oath of his accuser, yet it must be acknowledged that the matter of his defence was sufficiently pertinent to obtain his acquittal.

Although the fig-tree shall not blossom, neither shall fruit be in the vines'; the labor of the olive shall fail, and the fields shall yield no meat'; the flock shall be cut off from the fold, and there shall be no herd in the stalls'; yet I will rejoice in the Lord: I will joy in the God of my salvation.

Though I bewail

This triumph', yet the pity of my heart

Prevents me not from owning that the law

By which mankind now suffers, is most just.

Though dull the close of life, and far away,
Each flower that hailed the dawning of the day';
Yet o'er her lonely hopes that once were dear,
The time-taught spirit, pensive, not severe,

With milder griefs her aged eye shall fill,
And weep their falsehood, while she loves them still.

When you hear this', then fly.

When this shall have occurred, then be assured their ruin is at hand.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the Holy place', then let them who are in Judea flee into the mountains.

When your fear cometh as desolation, and your destruction cometh as a whirlwind'; when distress and anguish cometh upon you'; then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me.

When you hear a man making any exceptions to any fundamental law of duty in favor of some particular pursuit or passion, and considering the dictates of *honor* as neither more nor less than motives of selfish prudence in respect to character, in other words, as conventional and ever changing regulations, the breach of which, will, if detected, *blackball* the offender, and send him to Coventry in that particular rank and class of society of which he was born or has become a member'; when, instead of giving instantaneous and unconditional obedience to the original voice from within, a man substitutes for this, and listens after, the mere echo of the voice from without'; then I say, that to smile, or show yourself *smiling-angry*, as if a tap with your fan was a sufficient punishment, and a "for shame! you don't think so, I am sure," or "you should not *say* so," a sufficient reproof, would be an ominous symptom either of your own laxity of moral principle and deadness to true honor and the unspeakable *contemptibleness* of this gentlemanly counterfeit of it', or of your abandonment to a blind passion kindled by superficial advantages and outside agreeables, and blown and fueled by that most base and yet frequent thought, "one must not be over nice, or a woman may say no, till no one asks her to say yes."

When Babel was confounded, and the great
Confederacy of projectors, wild and vain,
Was split into diversity of tongues';
Then, as a shepherd separates his flock,
These to the upland, to the valley those,
God drave asunder, and assigned their lot,
To all the nations.

While we were engaged in the fearful struggle which has been at length so successfully terminated', then it pleased the great Ruler of nations to visit our aged, beloved, and revered

monarch with one of the most dreadful calamities incident to human nature.

Even while his mother, during her last illness, was obliged to accept of money from her physician, because she could not obtain payment of her jointure; and while, after her decease, his two sisters were dunning him, every day, without effect, for the small annuity left them by their father, then, even then, he was called a good-hearted man by three-fourths of his acquaintance.

Where I am', there shall also my servant be.

Where the Spirit of the Lord is', there is liberty.

Where there is no law', there is no transgression.

Where the carcass is', there will the eagles be gathered together.

For where two or three are gathered together in my name', there am I in the midst of them.

Where you see a man meeting obstacles and removing them, struggling with difficulties and overcoming them, and still pressing forward under every discouragement, self-denying and self-relying; there you see a man who will probably rise in the world.

Wheresoever there is faith in God, there God abides.

Wheresoever God is, there is awakened a zeal which urges and constrains men to perform good works.

Where the olive leaves were twinkling in every wind that blew',

There sat beneath the pleasant shade a damsel of Peru.

There is a cave,

Within the mount of God, fast by his throne',

Where light and darkness in perpetual round

Lodge and dislodge by turns.

There is not a people on earth so abject', as to think that national courtesy requires them to hush up the tale of the glorious exploits of their fathers and countrymen.

He was so filled with the desire of wealth', so engrossed by the cares of business', and, in a word, so lost to all other considerations than those of money', that the moral and intellectual welfare of his children were entirely forgotten.

2. With one of the correlative words expressed.

As his excessive good nature makes him take vast delight in the office', his great penetration into the human mind, joined to his great experience, renders him a wonderful proficient in it.

As the right to use the means of happiness which God has given him in such a manner as he will, provided he do not violate the corresponding rights of others, is conferred upon the individual by the Creator', it is manifest that no being but the Creator can restrict it.

As it is impossible for us to conceive either how numerous, or how important may be our relations to other creatures in another state, or how much more intimate may be the relations in which we shall stand to our Creator'; and as there can be no limit conceived to our power of comprehending these relations, nor to our power of becoming conscious of the obligations they involve'; it is manifest that no limit can be conceived to the progress of man's capacity for virtue.

He was not worthy of death, inasmuch as he hated him not in time past.

Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

Inasmuch as I have an exclusive right to appropriate innocently, the possessions I have acquired by the means stated above; and inasmuch as every other man has the same right; we may, if we choose, voluntarily exchange our right to particular things with each other.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, who, from the beginning, were eye-witnesses and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

Because I live, ye shall live also.

The hireling fleeth, because he is an hireling.

We know that we have passed from death unto life, because we love the brethren.

Because some men have suddenly become rich by some happy accident of fortune, without labor'; because others have been brought, by an extraordinary combination of circumstances, unexpectedly into popular notice and esteem', and yet others have risen to eminence without showing the successive steps by which they attained it'; many foolishly imagine that advancement goes by destiny; and so they waste their lives in indulging, idly, expectations which can end only in bitter disappointment.

Raphael, said he, thou hearest what stir on earth
Satan, from hell escaped through the darksome gulf,

Hath raised in Paradise ; and how disturbed
This night the human pair ; how he designs
In them at once to ruin all mankind' :
Go, therefore, half this day, as friend with friend,
Converse with Adam, in what lower shade
Thou findest him from the heat of noon retired,
To respite his day-labor with repast
Or with repose.

You may skim the surface of science', or fathom its depths.

Genius, intellect, imagination, taste and sensibility, must be baptized into religion' ; or they will never know, and never make known their real glory and immortal power.

You may, if you please, become literary fops and dandies, and acquire the affected lisp and drawling nonchalance of the London cockney ; or you may learn to wield the herculean club of Doctor Johnson.

It will be a blessing of inestimable value to the human family of every clime from the frozen regions of the north to the sunny and luxuriant slopes of the south, from the rising sun to its setting, quite round the globe ; or a disappointment of all aspirations after something nobler and purer : something better adapted to human nature, its circumstances, wants and tendencies, than the miserable apologies for governments which now exist throughout the world.

If any man love the world', the love of the Father is not in him.

If we say we have no sin', we deceive ourselves and the truth is not in us.

If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.

If we are true to our country, in our day and generation, and those who come after us shall be true to it also ; assuredly, assuredly, we shall elevate her to a pitch of prosperity and happiness, of honor and power, never yet reached by any nation beneath the sun.

Had our forefathers failed on that day of trial which we now celebrate' ; had their votes and their resolves ended in the breath in which they began' ; had the rebels laid down their arms as they were commanded, and the military stores which had been frugally treasured up for the crisis, been, without resistance, destroyed' ; then the Revolution had been at an end ; or rather it had never been begun.

Were there indeed but reason enough to stir or stagger the infidel ; were it somewhat dubious, which is far from being

the case, whether punishments are reserved for impiety ; were there but any small reason for a judgment to come, as there are apparently very many and great ones ; had most men conspired in denying Providence, as ever generally they have consented in avowing it ; were there a pretence of miracles for establishing the mortality and impunity of souls, as there have been numberless strongly testified by good witnesses and great events, to confirm the opposite doctrine ; did most wise and sober men judge in favor of irreligion, as commonly they ever did, and still do, otherwise ; yet wisdom would require that men should choose to be pious ; since otherwise no man can be thoroughly secure.

If a multitude of parts, all manifestly relating to each other, and producing a result, which itself has as manifest a relation to the results of other proportions, cannot be observed by us without an irresistible impression of design ; if it is impossible for us to conceive, that nine millions of alphabetic characters could fall of themselves into a treatise or poem ; that all the pictures, I will not say in the whole world, but even the few which are to be found in a single gallery, were the product of colors, thrown at random from a brush upon canvass ; that a city with all its distinct houses, and all the distinct apartments in those houses, and all the implements of domestic use which those apartments contain, could not have existed without some designing mind, and without some hands that fashioned the stone and the wood, and performed all the other operations necessary for erecting and adorning the different edifices : if it be easier for us to believe, that our senses deceived us in exhibiting to us such a city, and that there was truly nothing seen by us, than to believe that the houses existed of themselves, without any contrivance ; the only question, as I have already said, is, whether the universe exhibits such combination of parts relating to each other as the poem, the picture, the city, or any other object for which we find it necessary to have recourse to designing skill.

If self must be denied,
And sin forsaken quite' ;
They rather choose the way that's wide,
And strive to think it right.

If servility with supple knees
Whose trade it is to smile, to crouch, to please ;
If smooth dissimulation, skilled to grace
A devil's purpose with an angel's face ;
If smiling peeresses, and simpering peers
Encompassing his throne a few short years ;

If the gilt carriage and the pampered steed
 That wants no driving, and disdains the lead ;
 If guards, mechanically formed in ranks,
 Playing, at beat of drum, their martial pranks,
 Should'ring and standing as if struck to stone,
 While condescending majesty looks on ;
 If monarchy consist in such base things ;
 Sighing, I say again, I pity kings.

I go', but I return.

Well', but he fled.

Yes', but with hesitation.

What you say is true', but not at all to the point.

You may starve me', but you can never compel me to o
 what you ask.

You may have a large share of these and other estimable principles', but along with these many things, you may lack one thing ; and that one thing is the love of God.

You may try to darken and transform this piece of casuistry as you will, and work up your own minds into the peaceable conviction that it is all right, and as it should be ; but be very certain that where the moral sense of your domestic is not already overthrown, there is, at least, one bosom within which you have raised a war of doubts and difficulties.

Jurists may be permitted with comparative safety to pile tome upon tome of interminable disquisition upon the motives, reasons and causes of just and unjust war ; metaphysicians may be suffered with impunity to spin the thread of their speculations until it is attenuated to a cobweb ; but for a body created for the government of a great nation, and for the adjustment and protection of its infinitely diversified interests, it is worse than folly to speculate on the causes of war until the great question shall be presented for immediate action.

O it is excellent

To have a giant's strength', but 't is tyrannous
 To use it like a giant.

Nature inanimate employs sweet sounds',
 But animated nature sweeter still,
 To soothe and satisfy the human ear.

Philosophy, indeed, on Grecian eyes
 Had poured the day, and cleared the Roman skies ;
 In other climes, perhaps, creative art,
 With power surpassing theirs, performed her part ;
 Might give more life to marble, or might fill
 The glowing tablets with a juster skill ;

Might shine in fable, and grace idle themes
 With all the embroidery of poetic dreams :
 'T was theirs alone to dive into the plan
 That truth and mercy had revealed to man.

Though hotly pursued', he escaped.

Though we, or an angel from heaven, preach any other gospel unto you than that we *have* preached unto you', let him be accursed.

In freedom, as in most things, the ancient nations made surprisingly near approaches to the truth', yet for want of some one great principle or instrument, came utterly short of in practice.

Though I would most willingly have continued a gratified listener, my engagements to you, gentlemen of the Adelphic Union, require that I should trespass for a short time upon the patience of the audience, even at this late hour, with the utterance of some thoughts on that subject which, upon an anniversary like this, may be regarded as the only peculiarly appropriate topic of discourse.

Though the blood of a Wallace had failed to purchase freedom for his country, and the conquest of Scotland had added glory to the triumphs of an Edward ; though the short-lived flame which burst from the enthusiasm of a Cromwell had served only to render still darker the succeeding political obscurity ; though the vices of a Stuart had, like the pestilential soil of Egypt, produced their swarms of devouring locusts, gilded with titles of nobility ; the battles of Saratoga, Monmouth, and Yorktown, proclaimed in language not to be misunderstood, that all men are born equal ; that the right to govern, must be based upon the will of the governed ; and that, in this country, no distinctions can be tolerated, save those which flow from merit and ability.

The gay will laugh

When thou art gone' ; the solemn brood of care
 Plod on, and each one as before will choose
 His favorite phantom' ; yet all these shall leave
 Their mirth and their employment, and shall come
 And make their bed with thee.

'Though forced to drudge for the dregs of men
 And scrawl strange words with the barbarous pen,
 And mingle among the jostling crowd,
 Where the sons of strife are subtle and loud ;
 I often come to this quiet place,
 To breathe the airs that ruffle thy face
 And gaze upon thee in silent dream.

Though you untie the winds and let them fight
 Against the churches ; though the yesty waves
 Confound and swallow navigation up ;
 Though bladed corn be lodged, and trees blown down ;
 Though palaces and pyramids do slope
 To their foundations ; though the treasure
 Of nature's germs do tumble all together
 Even till destruction sicken ; answer me
 To what I ask you.

When he rose', every sound was hushed.

When you look into the Bible', you see holiness and purity
 its great characteristics.

When my spirit shall be wafted to a more friendly port' ;
 when my shade shall have joined the bands of those martyred
 heroes who have shed their blood on the scaffold and in the
 field' ; this is my hope.

When this mental disease, for so it may be called without a
 metaphor', seizes irrecoverably upon the thoughts of the reti-
 ring, the sensitive and timid lover of books and meditation' ; his
 capacity for useful exertion is ended' : he is thenceforward
 doomed to lead a life of fretful restlessness, alternated with
 querulous dejection.

When the great Earl of Chatham first made his appearance
 in the House of Commons, and began to astonish and trans-
 port the British parliament and British nation by the boldness,
 the force and range of his thoughts, and the celestial fire and
 pathos of his eloquence ; it is well known that the minister
 Walpole, and his brother Horace, from motives very easily
 understood, exerted all their wit, all their oratory, all their
 acquirements of every description, sustained and enforced by
 the unfeeling insolence of office, to heave a mountain on his
 gigantic genius, and hide it from the world.

When he breathes his master-lay
 Of Alloway's witch-haunted wall',
 All passions in our frames of clay,
 Come thronging at his call.

When thoughts
 Of the last bitter hour come like a blight
 Over thy spirit, and sad images
 Of the stern agony, and shroud and pall,
 And breathless darkness, and the narrow house
 Make thee to shudder and grow sick at heart ;
 Go forth, under the open sky, and list
 To nature's teachings.

When to the common rest that crowns our days,
 Called in the noon of life, the good man goes',
 Or full of years, and ripe in wisdom lays
 His silver temples in their last repose';
 When o'er the buds of youth, the death-wind blows
 And blights the fairest'; when our bitterest tears
 Stream, as the eyes of all that loved us close';
 We think on what they were, and leave the coming years.

Where thou goest', I will go.

They could not fairly pretend to reap', where they had not sowed.

Where a correspondence cannot be obtained', it is necessary to be content with something equivalent.

Where a community is limited in number, and forms one great patriarchal family, as in an Indian tribe, the injury of an individual is the injury of the whole.

Where the demands for competent ability are so pressing and the temptations to employ that ability in such occupations as bring with them instant rewards are so great, it is quite certain that but few will be found inclined to spend their lives in studies which have no interest for others, and no perceptible bearing on private or public good.

Where high the heavenly temple stands,
 The house of God not made with hands';
 A great High Priest our nature wears':
 Our friend and advocate appears.

And where his willing waves yon bright blue bay
 Sends up to kiss his decorated brim,
 And cradles, in his soft embrace, the gay
 Young group of grassy islands born of him,
 And, crowding nigh, or in the distance dim,
 Lifts the white throng of sails that bear or bring
 The commerce of the world; with tawny limb
 And belt and beads in sunlight glistening,
 The savage urged his skiff like wild bird on the wing

While he is sick', he is penitent.

While he enjoys prosperity', he shows good-nature.

While most others were solicitous to procure for themselves fame or wealth', Wesley seemed only ambitious to do good.

While he delights in enterprise and action, and the exercise of the stronger energies of the soul; she is led to engage in calmer pursuits, and seek for gentler employment.

While that venerated instrument shall continue to exist; while its sacred spirit shall dwell with the people of this na-

tion, or the free institutions that have grown out of it, be preserved and respected; our children, and our children's children, to the latest generation, will bless the names of these illustrious benefactors, and cherish their memory with reverential respect.

And while that spot so wild and lone and fair,
A look of glad and innocent beauty wore',
And peace was on the earth and in the air',
The warrior lit the pile, and bound the captive there.

Yet while with close delight and inward pride,
Which from the world my careful soul shall hide,
I see thee, lord and end of my desire,
Exalted high as virtue can require,
With power invested and with pleasure cheered,
Sought by the good, by the oppressor feared,
Loaded and blest with all the affluent store
Which human vows at smoking shrines adore;
Grateful and humble grant me to employ
My life subservient only to thy joy.

Since such is the fact', you have no cause for solicitude.

Since God is a moral governor and must delight in and reward virtuous tempers', there is a manifest moral propriety in his making these tempers the antecedent to his bestowment of blessings.

Since every impure, revengeful, deceitful or envious thought, is a violation of our obligations to our Maker, and much more, the words and actions to which these thoughts give rise'; and since even the imperfect conscience of every individual accuses him of countless instances, if not of habits, of such violation'; if the preceding observations be just, it is manifest, that our present moral condition involves the elements of much that is alarming.

Since worth, he cries, in these degenerate days,
Wants e'en the cheap reward of empty praise';
In those cursed walls, devote to vice and gain,
Since unrewarded science toils in vain';
Since hope but soothes to double my distress,
And every moment leaves my little less';
While yet my steady steps no staff sustains,
And life still vigorous revels in my veins';
Grant me, kind Heaven, to find some happier place,
Where honesty and sense are no disgrace.

3. With neither of the correlative words expressed.

It is sown in corruption'; it is raised in incorruption.

It is sown a natural body'; it is raised a spiritual body.

Were it true that the Gospel constrains men'; its constraint would be preferable to that of fashion and vice.

Affected passion, intense expression, the pomp of declamation, all may aspire after it'; they cannot reach it.

Had they informed themselves of all the circumstances, hazards and demands of the enterprise before engaging in it'; had they after engaging in it, listened to the advice of those who were better informed than themselves'; or had they withdrawn from it, when they discovered the obstacles to its success'; they might have escaped dishonor.

Could the genius of our country reveal to our astonished view the future glories which await the progress of confederated America; could he show us the countless millions who will swarm in the wide-spread valleys of the west, tasting of happiness and sharing the blessing of equal laws; could he unroll the pages of her history, and permit us to see the fierce struggles of her factions, the rapid mutations of her empire, the bloody fields of her triumphs and her disasters; could he crowd these awful visions upon our souls; we should see that all the prosperity that awaits us depends on the supremacy of mind: on the cultivation of intellect: on the diffusion of knowledge and the arts.

Doubtless he'll see us to the city gates ;

'T will be the least respect that he can pay

To his fallen rival.

Would I describe a preacher, such as Paul,

Were he on earth, would hear, approve, and own';

Paul should himself direct me.

Hadst thou but shook thy head, or made a pause,

When I spake darkly what I purposed ;

Or turned an eye of doubt upon my face,

And bid me tell my tale in express words ;

Deep shame had struck me dumb, and made me break off ;

And those thy fears might have wrought fears in me.

Rejecting the vain systems of the schoolmen', he adhered to the plain word of God.

Having, therefore, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh'; and having an high priest over the house of God'; let us draw

near with a true heart': in full assurance of faith'; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Disappointed and disgusted', they are now tempted to ascribe their disappointment to the republican institutions of their country.

Deeply impressed with the greatness of that love of God, which is from everlasting, the herald of grace adopted a strain of impassioned earnestness in the invitations which he addressed to the irresolute and fearful.

Vexed at the arbitrary proceedings of the assembly; willing to escape from a town where good people pointed with horror at his freedom; indignant also at the tyranny of his brother, who, as a passionate master, often beat his apprentice; Benjamin Franklin, then but seventeen years old, sailed clandestinely for New York.

Sent to defend an extensive mountain frontier with forces wholly inadequate to the object, the sport of contradictory orders from a civil governor inexperienced in war, defrauded by contractors, tormented with arrogant pretensions of subaltern officers in the royal army, weakened by wholesale desertions in the hour of danger, misrepresented by jealous competitors, traduced, maligned; the youthful commander-in-chief was obliged to foresee every thing, to create every thing, to endure every thing, to effect every thing, without encouragement, without means, without co-operation.

A professed Catholic, he imprisoned the Pope.

The orphan of Saint Louis, he became the adopted child of the Republic.

Grand, gloomy, and peculiar, he sat upon the throne a sceptred hermit wrapped in the solitude of his own originality.

A royalist, a republican, and an emperor; a Mohammedan, a Catholic, and a patron of the synagogue; a subaltern and a sovereign; a traitor and a tyrant; a Christian and an infidel; he was through all his vicissitudes, the same stern, impatient, inflexible original: the same mysterious, incomprehensible self: the man without a model and without a shadow.

Confused, and struck with silence at the deed',
He flies, but, trembling, fails to fly with speed.

Consulting what I feel within,
In times when most existence with herself
Is satisfied', I cannot but believe,
That, far as kindly nature hath free scope,
And reason's sway predominates, even so far,
Country, society, and even time itself,

That saps the individual's bodily frame,
And lays the generations low in dust,
Do, by the Almighty Ruler's grace, partake
Of one maternal spirit: bringing forth
And cherishing with ever constant love,
That tires not, nor betrays.

Seek', and ye shall find.

I was hungry', and ye gave me no meat.

He enjoyed fine opportunities to establish a character', and he neglected them.

Seek ye first the kingdom of God, and his righteousness'; and all these things shall be added unto you.

The idea of God, it is said, may be expunged from the heart of man; and that heart will be the seat, still, of the same constitutional impulses.

They feel that they have incurred no outrageous forfeiture of character among men; and this instills a treacherous complacency in their own hearts.

Here is a case, in which the voice, that cometh forth from the tribunal of public opinion, pronounces one thing; and the voice, that cometh forth from the sanctuary of God, pronounces another.

Let the sinner then look to God through the medium of such a revelation; and the sight which meets him there may well tame the obstinacy of that heart, which had wrapped itself up in impenetrable hardness against the force of every other consideration.

The simple truths of the Gospel may enter with acceptance into the mind of a peasant, and there work all the proper influences on his heart and character which the Bible ascribes to them; and yet he may be utterly incapable of tracing that series of inward movements, by which he is carried onwards from a belief in the truth, to all those moral and affectionate regards, which mark a genuine disciple of truth.

Let him who commanded the light to shine out of darkness, shine into our hearts to give us the light of the knowledge of his own glory, in the face of Jesus Christ; let us only look upon him as God in Christ reconciling the world unto himself, and not imputing unto them trespasses; let him, without expunging the characters of truth and majesty from that one aspect of perfect excellence which belongs to him; let him, in his own unsearchable wisdom, devise a way by which he can both bring them out in the eye of sinners with brighter illumination, and make these sinners feel that they are safe; let him lift off from the men of this guilty world, the burden

of his violated law, and make it honorable ; let him publish a full release from all its penalties, but in such a way as that the truth which proclaimed them, and the justice which should execute them, shall remain untainted under the dispensation of mercy ; let him, instead of awaking the sword of vengeance against *us*, awake it against a sufferer of such worth and dignity, that his blood shall be the atonement of a world, and by pouring out his soul unto death, he shall make the pardon of the transgressor meet and be at one with the everlasting righteousness of God ; in a word, instead of the character of God being lighted up in the eye of the sinner by the fire of his own indignation, let it through the demonstration of the Spirit be illustrated and shone upon by the mild and peaceful light of the Sun of Righteousness ; and then may the sinner look in peace and safety on the manifested character of God.

2. *Of the Double Compact.*

(See Definition of a Double Compact.)

1. Of double compact with all the parts.

Swear not by heaven' ; for it is God's throne' ; but let your communication be yea, yea ; and nay, nay' ; for whatsoever is more than these, cometh of evil.

It was not an eclipse that caused the darkness at the crucifixion of our Lord' ; for the sun and moon were not relatively in a position to produce an eclipse' ; but a direct interposition of God' ; for on no other supposition can we account for it.

2. With the fourth part omitted.

And not as it was by one that sinned, so also is the free gift' ; for the judgment was by one unto condemnation' ; but the free gift is of many offences unto justification.

They had not come hither in search of gain' , for the soil was sterile and unproductive' ; but they had come that they might worship God according to the dictates of their own consciences.

It was not enough that our fathers were of England' ; the masters of Ireland and the lords of Hindostan are of England too' ; but our fathers were Englishmen, aggrieved, persecuted and banished.

He does not satisfy himself with barely moving on to a higher point in the scale of human attainment, and then sitting down with the sentiment that it is enough ; he never counts it enough : the practical attitude of the believer is that of one who is ever looking forward : the practical movement of the believer is that of one who is ever pressing forward.

NOTE. In double compact sentences of this form, comprising two or more members in the first part, it is not unusual to find the second part distributed among them; that is, to find each of these members followed by a second part of its own: *e. g.*

It was not their rank which gave the apostles such marvellous success in spreading Christianity in every part of the Roman empire', for they sprang from the lowest order of the people'; it was not their wealth', for they were poor'; it was not their learning', for they were unlettered men'; but it was the miraculous powers with which they were endowed'; and the wisdom of God, and the power of God unto salvation, which attended them.

It is not that we wish our sister church were swept away, for we honestly think, that the overthrow of that establishment would be a severe blow to the Christianity of our land; it is not that we envy that great hierarchy the splendor of her endowments, for better a dinner of herbs, when surrounded by the love of parishioners, than a preferment of stalled dignity and strife therewith; it is not either that we look upon her ministers as having at all disgraced themselves by their rapacity, for look to the encroachments upon them, and you will see that they have carried their privileges with the most exemplary forbearance and moderation; but from these very encroachments do we infer how lawless a human being will become, when emancipated from the bond of his own interest.

3. With the third and fourth part omitted.

We must not impute the delay to indifference', for delay may be designed to promote our happiness.

Not all the chapters of human history are thus important'; the annals of our race have been filled up with incidents which convey no instruction.

We dare not make ourselves of the number, or compare ourselves with some that commend themselves; for they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

It is not true that the poet paints a life which does not exist; he only extracts and concentrates, as it were, life's ethereal essence, arrests and condenses its volatile fragrance, brings together its scattered beauties, and prolongs its more refined but evanescent joys.

No matter in what language his doom may have been pronounced; no matter what complexion, incompatible with freedom, an Indian or African sun may have burnt upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted upon the altar of slavery; the moment he touches

the sacred soil of Britain, the altar and the god sink together in the dust; his soul walks abroad in her own majesty; his body swells beyond the measure of his chains, that burst from around him; and he stands redeemed, regenerated, and disenthralled, by the irresistible spirit of universal emancipation.

Nay, look not big, nor stamp, nor stare, nor fret;
I will be master of what is mine own.

It is not now as it hath been of yore;
 Turn wheresoe'er I may,
 By night or day,
The things which I have seen, I now can see no more.

 Thou art no child of fancy; thou
 The very look dost wear,
 That gave enchantment to a brow,
 Wreathed with luxuriant hair.

Grudge not, ye rich, (since luxury must have
His dainties, and the world's more numerous half
Lives by contriving delicates for you,)
Grudge not the cost; ye little know the cares,
The vigilance, the labor, and the skill
That day and night are exercised, and hang
Upon the ticklish balance of suspense,
That ye may garnish your profuse regales
With summer fruits brought forth by wintry suns.

4. With the second, third and fourth omitted.

You would not select the public fire-brand'; you would not seek your seconds in the tavern, or in the brothel'; you would not inquire out the man who was oppressed with debts, contracted by licentiousness, debauchery, and every species of profligacy. [Who, sir, were Cæsar's seconds in his undertakings?]

[And what is our country?] It is not the East with her hills and valleys, with her countless sails, and the rocky ramparts of her shores'; it is not the North with her thousand villages, and her harvest home, with her frontiers of the lake and the ocean'; it is not the West with her forest-sea, with her beautiful Ohio, and her majestic Missouri'; nor yet is it the South, opulent in the mimic snow of cotton, in the rich plantation of the rustling cane, and in the golden robes of the rice-fields.

They did not know, that every town and village in America had discussed the great questions at issue for itself, and in its town-meetings and committees of correspondence and safety,

had come to the resolution that America must not be taxed by England; the English government did not understand, (we hardly understood, ourselves, till we saw it in action,) the operation of a state of society, where every man is or may be a freeholder, a voter for every elective office, a candidate for every one; where the means of a good education are universally accessible; where the artificial distinctions of society are known but in a slight degree; where glaring contrasts of condition are rarely met with; where few are raised by the extreme of wealth above their fellow men, and fewer sunk by the extreme of poverty beneath it: the English ministry had not reasoned on the natural growth of such a soil; that it could not permanently bear either a colonial or monarchical government; that the only true and native growth of such a soil was a perfect independence, and intelligent republicanism.

5. With the second and fourth omitted.

I am not come to destroy', but to fulfil.

Labor not for the meat that perisheth', but for that meat which endureth unto everlasting life.

The method of our salvation is not left to the random caprices of human thought, and human fancy'; it is a method devised and made known to us by unsearchable wisdom.

We do not recognize in her the Christian who has attained to the perfect liberty of God's children, but the exact type of those souls, at all times so numerous, and especially among her sex, who, drawn powerfully to look to heaven, have not strength sufficient to disengage themselves entirely from the bondage of earth.

We pay no homage at the tomb of kings to sublime our feelings, we trace no line of illustrious ancestors to support our dignity, we recur to no usages, sanctioned by the authority of the great, to protract our rejoicing"; no'; we love liberty: we glory in the rights of men: we glory in independence.

No wars have ravaged these lands and depopulated these villages', no civil discords have been felt', no disputed succession', no religious rage', no merciless enemy', no affliction of Providence, which, while it scourged for the moment, cut off the sources of resuscitation'; no voracious and poisonous monsters"; no'; all this has been accomplished by the friendship, generosity and kindness of the English nation.

Society, in this country, has not made its progress like Chinese skill, by a greater acuteness of ingenuity in trifles'; it has not merely lashed itself to an increased speed round the old circles of thought and action"; but it has assumed a new character'; it has raised itself from beneath governments to

a participation in governments'; it has mixed moral and political objects with the daily pursuits of individual men'; and, with a freedom and strength before altogether unknown, it has applied to these objects the whole power of the human understanding.

'Then waited not the murderer for the night',
But smote his brother down in the bright day.

Not for these sad issues
Was man created', but to obey the law
Of life and hope and action.

Nor rural sights alone', but rural sounds
Exhilarate the spirit, and restore
The tone of languid nature.

Man hath no part in all this glorious work ;
The hand that built the firmament, hath heaved
And smoothed these verdant swells, and sown these slopes
With herbage : planted their island-groves,
And hedged them round with forests.

I do not mean to wake the gloomy form
Of superstition, dressed in wisdom's garb,
To damp your tender hopes ; I do not mean
To bid the jealous thunderer fire the heavens,
Or shapes infernal rend the groaning earth,
To fright you from your joys ; my cheerful song
With better omens calls you to the field :
Pleased with your generous ardor in the chase,
And warm like you.

6. With the second alone omitted.

Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal' ; but lay up for yourselves treasures in heaven' ; where neither moth nor rust corrupt, and where thieves do not break through and steal' ; for where your treasure is, there will your heart be also.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God as those that are alive from the dead, and your members, as instruments of righteousness unto God ; for sin shall not have dominion over you.

Nay' ; but it's really true' :
I had it from good hands, and so may you.

[*Officer.* [What may this mean ? let us pass on : we stop not,
Whate'er betide.]

Rayner. Nay', but you do'; for here there is a power
Stronger than law or judgment.

3. *Examples of the Loose.*

1. *Of the Perfect Loose.*

(See definition of a Loose Sentence.)

I speak as to wise men': judge ye what I say.

And now abideth faith, hope, charity': these three'; but the greatest of these is charity.

Receive us': we have wronged no man', we have corrupted no man', we have defrauded no man.

I am crucified with Christ': nevertheless I live': yet not I, but Christ liveth in me'; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Go ye, therefore, and teach all nations': baptizing them in the name of the Father, and of the Son, and of the Holy Ghost': teaching them to observe all things whatsoever I have commanded you'; and, lo, I am with you alway, even unto the end of the world.

Christians, familiar with the principles of justice, desire to see them adhered to in proceedings against others and themselves'; but those, who are accustomed to act according to their own will, are much surprised, when required to proceed regularly and agreeably to form and law.

A man may be led to precisely the same conduct, on the impulse of many different principles: he may be gentle, because it is a prescription of the divine law; or, he may be gentle, because he is naturally of a timid or indolent constitution; or, he may be gentle, because he sees it to be an amiable gracefulness, with which he wishes to adorn his character; or, he may be gentle, because it is the ready way of perpetuating the friendship of those around him; or, he may be gentle, because taught to observe it, as a part of courtly and fashionable deportment; and what was implanted by education may come in time to be confirmed by habit and experience: it is only under the first of these principles, that there is any religion in gentleness.

Our object is not to recover the holy sepulchre from the possession of heretics, but to make known the death of him who descended to it; to wrest the keys of empire from the king of terrors: the weapons of our warfare are not carnal, as

the sword, the spear, the battle-axe ; but spiritual, as the doctrines of the gospel exhibited in the sermons of our missionaries : the line of our march will not be marked by ensanguined fields, and the reign of desolation, but the comforts of civilization, and the blessings of Christianity : we shall not be followed in our career by the groans of dying warriors, and the shrieks of bereaved widows ; but by the songs of redeemed sinners, and the shouts of enraptured angels ; while our trophies will consist, not of bits of the cross, or shreds of the Virgin's robe ; but in the rejected idols of Pomare, with the regenerated souls of those who once adored him.

If you would not like him to do it for you ; then there is nothing in the compass of this sentence now before you, that at all obligates you to do it for him : if you would not like your neighbor to make so romantic a surrender to your interests, as to offer you to the extent of half his fortune ; then there is nothing in that part of the gospel code which now engages us, that renders it imperative upon you to make the same offer to your neighbor : if you would positively recoil, in all the reluctance of ingenuous delicacy, from the selfishness of laying on a relation the burden of the expenses of all your family ; then this is not the good office that you would have him do unto you ; and this, therefore, is not the good office which the text prescribes you to do unto him : if you have such consideration for another's ease, and another's convenience, that you could not take the ungenerous advantage of so much of his time for your accommodation, there may be other verses in the Bible which point to a greater sacrifice, on your part, for the good of others, than you would like these others to make for yours, but, most assuredly, this is not the verse which imposes that sacrifice : if you would not that others should do these things on your account ; then these things form no part of "the all things whatsoever" you would that men should do unto you ; and, therefore, they form no part of "the all things whatsoever" that you are required, by this verse, to do for them.

Contrasted faults through all his manners reign¹ :
Though poor¹, luxurious¹ ; though submissive¹, vain¹ ;
Though grave¹, yet trifling¹ ; zealous¹, yet untrue¹ ;
And e'en in penance, planning sins anew.

He who felt the wrong, and had the might,
His own avenger, girt himself to slay¹ :
Beside the path the unburied carcass lay¹ :
The shepherd, by the fountain of the glen,

Fled, while the robber swept his flocks away,
And slew his babes.

The more thou damm'st it up, the more it burns :
The current that with gentle murmur glides,
Thou knowest, being stopped, impatiently doth rage ;
But, when his fair course is not hindered,
He makes sweet music with the enameled stones :
Giving a gentle kiss to every sedge
He overtaketh in his pilgrimage ;
And so by many winding nooks he strays,
With willing sport, to the wild ocean.

To him, who in the love of nature holds
Communion with her visible forms, she speaks
A various language : for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty ; and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware.

Look now abroad : another race has filled
These populous borders : wide the wood recedes,
And towns shoot up, and fertile realms are tilled :
The land is full of harvests, and green meads :
Streams numberless, that many a fountain feeds,
Shine, disembowered, and give to sun and breeze
Their virgin waters : the full region leads
New colonies forth, that toward the western seas,
Spread, like a rapid flame, among autumnal trees.

In all the modern languages, she was
Exceedingly well versed ; and had devoted
To their attainment, far more time than has,
By the best teachers, lately been allotted ;
For she had taken lessons, twice a week,
For a full month in each ; and she could speak
French and Italian, equally as well
As Chinese, Portuguese, or German ; and
What is still more surprising, she could spell
Most of our longest English words, off hand :
Was quite familiar in low Dutch and Spanish,
And thought of studying modern Greek and Danish.

2. Of the Imperfect Loose.

History, as it has been written, is the genealogy of princes :
the field-book of conquerors.

Christianity came prepared for a gradual work: to perform its labor as sunshine and the moisture perform theirs: to bring its ideas to perfection among men, as the seed is brought forth to the harvest.

And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

Knowing this: that the law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and for sinners; for unholy and profane; for murderers of fathers, and murderers of mothers; for manslayers; for whoremongers; for them that defile themselves with mankind; for man-stealers; for liars; for perjured persons; and if there be any other thing that is contrary to sound doctrine.

We celebrate the return of a day on which our separate national existence was declared: the day when the momentous experiment was commenced, by which the world and posterity and we ourselves were to be taught, how far a nation of men can be trusted with self-government; how far life, liberty, and property are safe, and the progress of social improvement secure, under the influence of laws, made by those who are to obey the laws: the day when, for the first time in the world, a numerous people was ushered into the family of nations, organized on the principle of the political equality of all the citizens.

Let the young man, who is to gain his living by his labor and skill, remember that he is a citizen of a free State: that on him and his contemporaries it depends whether he will be happy and prosperous himself in his social condition, and whether a precious inheritance of social blessings shall descend, unimpaired, to those who come after him: that there is no important difference in the situation of individuals, but that which they themselves cause, or permit to exist: that if something of the inequality, in the goods of fortune, which is inseparable from human things, exists in this country, it ought to be viewed only as another incitement to that industry by which, nine times out of ten, wealth is acquired; and still more to that cultivation of the mind, which, next to the moral character, makes the great difference between man and man.

Give us the benevolence of the man, who can ply his faithful task in the face of every discouragement; who can labor in scenes, where there is no brilliancy whatever to reward him; whose kindness is that of sturdy and abiding principle, which can weather all the murmurs of ingratitude, and all the provocations of dishonesty; who can find his way through

poverty's putrid lanes, and depravity's most nauseous and disgusting receptacles ; who can maintain the uniform and placid temper within the secrecy of his own home, and amid the irksome annoyances of his own family ; who can endure hardships, as a good soldier of Jesus Christ ; whose humanity acts with as much vigor amid the reproach, and the calumny, and the contradictions of sinners, as when soothed and softened by the poetic accompaniment of weeping orphans, and interesting cottages ; and, above all, who labors to convert sinners ; to subdue their resistance to the gospel ; and to spiritualize them into a meetness for the inheritance of the saints.

In rustic solitude 't is sweet
The earliest flowers of spring to greet :
The violet from its tomb :
The strawberry, creeping at your feet :
The sorrell's simple bloom.

The spirit of that day
Through the idle mesh of power shall break,
Like billows o'er the Asian monarch's chain,
Till men are filled with him, and feel how vain,
Instead of the pure heart and innocent hands,
Are all the proud and pompous modes to gain
The smile of heaven : till a new age expands
Its white and holy wings above the peaceful lands.

Those ages have no memory, but they left
A record in the desert : columns strown
On the waste sands, and statues fallen and cleft ;
Heaped like a host in battle overthrown :
Vast mines, where the mountain's ribs of stone
Were hewn into a city : streets that spread
In the dark earth, where never breath has blown
Of heaven's sweet air, nor foot of man dares tread
The long and perilous ways ; the cities of the dead.

I would trace
His master-strokes, and draw from his design :
I would express him simple, grave, sincere ;
In doctrine incorrupt ; in language plain,
And plain in manner ; decent, solemn, chaste,
And natural in gesture ; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too ; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty man.

Oh, leave me, still, the rapid flight
 That makes the changing seasons gay :
 The grateful speed that brings the night :
 The swift and glad return of day :
 The months that touch, with added grace,
 This little prattler at my knee,
 In whose arch eye and speaking face,
 New meaning every hour I see :
 The years, that o'er each sister land,
 Shall lift the country of my birth,
 And nurse her strength, till she shall stand
 The pride and pattern of the earth ;
 Till younger commonwealths for aid,
 Shall cling about her ample robe ;
 And from her frown shall shrink afraid,
 The crowned oppressors of the globe.

Miscellaneous Examples of Declarative Sentences.

To an American visiting Europe, the long voyage he has to make is an excellent preparative. From the moment you lose sight of the land you have left, all is vacancy until you step on the opposite shore, and are launched at once into the bustle and novelties of another world.*

We one day descried some shapeless object drifting at a distance. At sea, every thing that breaks the monotony of the surrounding expanse, attracts attention. It proved to be the mast of a ship that must have been completely wrecked ; for there were the remains of handkerchiefs, by which some of the crew had fastened themselves to this spar, to prevent their being washed off by the waves.

Such was the state of Eden, when the serpent entered its bowers. The prisoner in a more engaging form, winding himself into the open and unpractised heart of the unfortunate Blennerhasset, found but little difficulty in changing the native character of that heart and the objects of its affections. By degrees, he infuses into it the poison of his own ambition : he breathes into it the fire of his own courage ; a daring and desperate thirst for glory ; an ardor panting for all the storm and bustle and hurricane of life.

The succession and contrast of the seasons give scope to that care and foresight, diligence and industry, which are essential to the dignity and enjoyment of human beings, whose happiness is connected with the exertions of their faculties.

* Though sentences under this head are given in their connection, they are intended in all cases to be read and described separately and independently.

With our present constitution and the state in which impressions on the senses enter so much into our pleasures and pains, and the vivacity of our sensations is affected by comparison, the uniformity and continuance of perpetual spring would greatly impair its pleasing effect on our feelings.

Our life is compared to a falling leaf. When we are disposed to count on protracted years, to defer any serious thoughts of futurity, and to extend our plans through a long succession of seasons ; the spectacle of the "fading, many-colored woods," and the naked trees, affords a salutary admonition of our frailty. It should teach us to fill the short year of life, or that portion of it which may be allotted to us, with useful employments, and harmless pleasures : to practice that industry, activity and order, which the course of the natural world is constantly preaching.

Looking upon the declaration of independence as the one prominent event which is to represent the American system, I deem it right in itself and seasonable to assert, that, while all other political revolutions, reforms and improvements have been in various ways of the nature of palliatives and alleviations of systems essentially and irremediably vicious, this alone is the great discovery in political science.

Such has been the case with Mr. Roscoe. Born in a place apparently ungenial to the growth of literary talent ; in the very market-place of trade ; without fortune, family connections, or patronage ; self-prompted, self-sustained, and almost self-taught ; he has conquered every obstacle ; achieved his way to eminence ; and, having become one of the ornaments of the nation, has turned the whole force of his talents and influence to advance and embellish his native town.

Their practice of the law was not in the narrow litigation of the courts, but in the great forum of contending empires : it was not nice legal fictions they were employed to balance, but sober realities of indescribable weight : the life and death of their country was the all-important issue.

The time is well adapted to the deed. It is now eight years since the corner-stone was laid, on the day that completed the half century from the battle. Let us this year urge the work to the close, with the completion of the half century since the termination of the war. If we celebrate the grand commencement of hostilities, in the foundation, let us bring forth the top-stone, in the happy commemoration of the return of peace. I believe, sir, as I have already said, that the work is in proper hands. I mean no fulsome compliment ; I speak what history avouches : that the mechanics, as a class, were prime agents, in all the measures of the revolution.

If there is any cause, in which it is right and proper to employ the social principle, the promotion of temperance is that cause; for intemperance, in its origin, is peculiarly a social vice. Although, in its progress, men may creep away, out of shame, to indulge the depraved appetite in secret; yet no man, in a state of civilization, is born, I imagine, with a taste so unnatural, that he seeks an intoxicating liquor, in the outset, for his ordinary drink.

The hour of retribution is at length arrived. He who had no mercy upon others, is now reduced to a condition which may excite the pity of his most implacable enemy: he who has made so many miserable, is now condemned to drink, to the very dregs, the bitter cup of degradation and sorrow.

I speak not now of the public employment of informers, with a promise of secrecy and extravagant reward; I speak not of the fate of those horrid wretches who have been so often transferred from the table to the dock, and from the dock to the pillory; I speak of what your own eyes have seen, day after day, during the course of this commission, from the box where you are now sitting.

As it is not a vain and false, but an exalted and religious imagination, which leads us to raise our thoughts from the orb which, amidst this universe of worlds, the Creator has given us to inhabit, and to send them with something of the feeling which nature prompts and teaches to be proper among children of the same Eternal Parent, to the contemplation of the myriads of fellow-beings, with which his goodness has peopled infinite space; so neither is it false or vain to consider ourselves as interested or connected with our whole race through all time.

They solicit them in one manner, and they execute them in another. They set out with a great appearance of activity, humility, and moderation; and they quickly fall into sloth, pride, and avarice.

Grateful for the indulgence with which they were favored, and thankful for the patience and politeness with which they were honored; they should certainly be the last to condemn that, in which they themselves were the greatest transgressors.

To carry on with effect an expensive war, and yet be frugal of the public money; to oblige those to serve, whom it may be delicate to offend; to conduct, at the same time, a complicated variety of operations; to concert measures at home, answerable to the state of things abroad; and to gain every valuable end, in spite of opposition from the envious and disaffected;—this is more difficult than is generally thought.

As the Father knoweth me, even so know I the Father ; and I lay down my life for the sheep. Other sheep I have, which are not of this fold : them also must I bring ; and they shall hear my voice ; and there shall be one fold and one shepherd. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

It is no uncommon circumstance in controversy, for the parties to engage in all the fury of disputation, without precisely knowing, themselves, the particulars about which they differ. Hence that fruitless parade of argument, and those opposite pretences to demonstration, with which most debates, on every subject, have been infested. Would the contending parties first be sure of their own meaning, and then communicate their sense to others in plain terms and simplicity of heart, the face of controversy would soon be changed ; and real knowledge, instead of imaginary conquest, would be the noble reward of literary toil.

If thou art a child, and hast ever added a sorrow to the soul or a furrow to the silvered brow of an affectionate parent ; if thou art a husband, and hast ever caused a fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth ; if thou art a friend, and hast ever wronged in thought, or word or deed, the spirit that generously confided in thee ; if thou art a lover, and hast ever given one unmerited pang to that true heart that now lies cold and still beneath thy feet ; then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul : then be sure that thou wilt lie down sorrowing and repenting on the grave, and utter the unheard groan, and pour the unavailing tear ; more deep, more bitter, because unavailing.

But the pious man is, like Scipio, never less alone than when alone : his solitude and retirement are not only tolerable, but commonly the most grateful part of his life : he can ever with much pleasure, and more advantage, converse with himself : digesting and marshalling his thoughts, his affections, his purposes, into good order : searching and discussing his heart : reflecting on his past ways : enforcing his former good resolutions, and framing new ones : inquiring after edifying truths : stretching his meditations towards the best and the sublimest objects : raising his hopes, and warming his affections towards spiritual and heavenly things : asking himself

pertinent questions, and resolving incidental doubts concerning his practice : in fine, conversing with his best Friend in devotion : with admiration and love contemplating the divine perfections displayed in the works of nature, of providence, of grace : praising God for his excellent benefits and mercies : confessing his defects and offences : deprecating wrath and imploring pardon, with grace and ability to amend : praying for the supply of all his wants.

We have been discoursing of infancy, childhood, boyhood, and youth : of pleasures lying upon the unfolding intellect plenteously as morning dew-drops of knowledge inhaled insensibly like fragrance : of dispositions stealing into the spirit like music from unknown quarters : of images uncalled for, and rising up like exhalations : of hopes plucked, like beautiful wild flowers from the ruined tombs that border the highways of antiquity, to make a garland for a living forehead : in a word, we have been treating of nature as a teacher of truth through joy and through gladness, and as a creatress of the faculties by a process of smoothness and delight. We have made no mention of fear, shame, sorrow, nor of ungovernable and vexing thoughts ; because, although these have been, and have done mighty service, they are overlooked in that stage of life, when youth is passing into manhood : overlooked, or forgotten.

Unnatural must be that son, and hard his heart, who, after having received from parental love and care, his life, protection, and sustenance, the nurture of the body, and the culture of the soul, could coldly turn away from the hearth of his father and mother, when old age was gathering around them, and their powers were in decay, and their path beset with danger and infirmity, and leave them, unnoticed and unhonored, to descend the painful declivity of life into a sepulchre of sorrow.

The effect of this devotion of elegant minds to rural occupations, has been wonderful on the face of the country.

A ball of wood could not be thus softened by blows.

I cut it open.

He slept.

Swans sing before they die : 'Twere no bad thing,
Should certain persons die before they sing.

I had a thing to say, but let it go.

Would he were fatter, but I fear him not.

Protected by that hand, whose law
The threatening storms obey,

Intrepid virtue smiles secure,
As in the blaze of day.

You are meek and humble mouthed ;
You sign your place and calling, in full seeming
With meekness and humility ; but your heart
Is crammed with arrogance, spleen and pride.

Were I crowned the most imperial monarch,
Thereof most worthy ; were I the fairest youth
That ever made eye swerve ; had force and knowledge
More than was ever man's ; I would not prize them
Without her love.

While malice, Pope, denies thy page
Its own celestial fire ;
While critics and while bards in rage,
Admiring, won't admire ;
While wayward pens thy works assail,
And envious tongues decry ,
These times, though many a friend bewail,
These times bewail not I.

Beauty is but a vain, a fleeting good :
A shining gloss that fadeth suddenly :
A flower that dies when almost in the bud :
A brittle glass that breaketh presently :
A fleeting good, a gloss, a glass, a flower,
Lost, faded, broken, dead, within the hour.

As goods, when lost, we know are seldom found,
As fading gloss no rubbing can excite,
As flowers when dead are trampled on the ground,
As broken glass no cement can unite,
So beauty, blemished once, is ever lost,
In spite of physic, painting, pains and cost.

Where yon old trees bend o'er a place of graves,
And solemn shade a chapel's sad remains ;
Where yon scathed poplar through the window waves,
And, twining round, the hoary arch sustains ;
There oft, at dawn, as one forgot behind,
Who longs to follow, yet unknowing where,
Some hoary shepherd, o'er his staff reclined,
Pores on the graves, and sighs a broken prayer.

To wake the soul by tender strokes of art ;
To raise the genius, and to mend the heart ;
To make mankind in conscious virtue bold,
Live o'er the scene, and be what they behold ;—

For this the tragic muse first trod the stage :
 Commanding tears to stream through every age

There various news I heard of love and strife :
 Of peace and war, health, sickness, death and life :
 Of loss and gain : of famine, and of store :
 Of storms at sea, and travels on the shore :
 Of prodigies and portents in the air :
 Of fires and plagues, and stars with blazing hair :
 Of turns of fortune ; changes in the state ;
 The falls of favorites ; projects of the great :
 Of old mismanagements ; taxations new :
 All neither wholly false, nor wholly true.

By the fair and brave
 Who blushing, unite,
 Like the sun and wave
 When they meet at night ;
 By the tear that shows
 When passion is nigh,
 As the raindrop flows
 From the heat of the sky ;
 By the first love beat
 Of the youthful heart ;
 By the bliss to meet,
 And the pain to part ;
 By all that thou hast
 To mortals given,
 Which could it but last,
 This earth were heaven ;
 We call thee hither, entrancing power.

The low of herds
 Blends with the rustling of the heavy grain
 Over the dark-brown furrows.

Did sweeter sounds adorn my flowing tongue,
 Than ever man pronounced, or angel sung ;
 Had I all knowledge, human and divine,
 That thought can reach or science can define ;
 And had I power to give that knowledge birth,
 In all the speeches of the babbling earth ;
 Did Shadrach's zeal my glowing breast inspire
 To weary tortures, and rejoice in fire ;
 Or had I faith like that which Israel saw,
 When Moses gave them miracles and law ;
 Yet, gracious Charity, indulgent guest,
 Were not thy power exerted in my breast,

That scorn of life would be but wild despair :
 A cymbal's sound were better than my voice :
 My faith were form : my eloquence were noise.

Thou art not noble,
 For all the accommodations that thou bearest,
 Are nursed by baseness : thou art by no means valiant,
 For thou dost fear the soft and tender fork
 Of a poor worm. The best of rest is sleep ;
 And that thou oft provokest, yet grossly fearest
 Thy death, which is no more. Thou art not thyself,
 For thou existest on many a thousand grains,
 That issue out of dust : happy thou art not,
 For what thou hast not, still thou strivest to get ;
 And what thou hast, forgettest : thou art not certain,
 For thy complexion shifts to strange effects,
 After the moon. If thou art rich, thou 'rt poor ;
 For, like an ass whose back with ingots bows,
 Thou bearest thy heavy riches but a journey,
 And death unloads thee.

While the trees are leafless,
 While the fields are bare,
 Buttercups and daisies
 Spring up here and there.
 Ere the snow-drop peepeth,
 Ere the crocus bold,
 Ere the early primrose
 Opes its paly gold,
 Somewhere on a sunny bank,
 Buttercups are bright :
 Somewhere 'mong the frozen grass
 Peeps the daisy white.

Little hardy flowers,
 Like to children poor
 Playing in their sturdy health
 By their mother's door :
 Purple with the north wind,
 Yet alert and bold :
 Fearing not and caring not
 Though they be a-cold.

The Nautilus ever loves to glide
 Upon the crest of the radiant tide.

Tree nor shrub
 Dares that drear atmosphere ; no polar pine
 Uprears a veteran front ; yet there ye stand

Leaning your cheeks against the thick-ribbed ice,
 And looking up with brilliant eyes to Him
 Who bids you bloom unblanched amid the waste
 Of desolation. Man, who, panting, toils
 O'er slippery steeps, or, trembling, treads the verge
 Of yawning gulfs, o'er which the headlong plunge
 Is to eternity, looks shuddering up,
 And marks ye in your placid loveliness,
 Fearless, yet frail, and, clasping his chill hands,
 Blesses your pencilled beauty. 'Mid the pomp
 Of mountain summits rushing on the sky,
 And chaining the rapt soul in breathless awe,
 He bows to bind you drooping to his breast,
 Inhales your spirit from the frost-winged gale,
 And freer dreams of heaven.

CLASS II. COMPOUND INTERROGATIVE SENTENCES.

Compound interrogative sentences, besides being, like simple interrogatives, definite, indefinite, and indirect, are also *double* and *semi-interrogative*.

1. THE DEFINITE INTERROGATIVE.

1. *Examples of the Close.*

Is not this he that sat and begged ?

Do the rulers know indeed that this is the very Christ ?

Is not this Jesus, the son of Joseph, whose father and mother we know ?

Could not this man, who opened the eyes of the blind, have caused that even this man should not have died ?

Have they not in this place every motive, assistance and encouragement to engage them in a virtuous and moral life, and to animate them in the attainment of useful learning ?

Is it not remarkable that the same temper of weather which raises this general warmth in animals, should cover the trees with leaves, and the fields with grass, for their security and concealment, and produce such infinite swarms of insects for the support and sustenance of their respective broods ?

Are the miseries of man, and is the fatal necessity of death in contemplation ?

Has he not himself, have not all the martyrs after him poured forth their blood in the conflict ?

Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary ?

Does not the farmer cultivating his lands, does not the mari-

ner navigating his vessel on the ocean, do not professional men in their various pursuits, contribute as really as the statesman in his cabinet to the prosperity of the country ?

Is the gift of articulate speech, which enables man to impart his condition to man, the organized sense which enables him to comprehend what is imparted, is that sympathy which subjects our opinions and feelings, and through them our conduct to the influence of others, and their conduct to our influence, is that chain of cause and effect which makes our characters receive impressions from the generations before us, and puts it in our power by a good or bad precedent to distil a poison or a balm into the characters of posterity,—are these, indeed, all by-laws of a corporation ?

Will you believe that the pure system of Christian faith, which appeared eighteen hundred years ago, in one of the obscurest regions of the Roman empire, at the moment of the highest cultivation and of the lowest moral degeneracy ; which superseded at once all the curious fabrics of pagan philosophy ; which spread almost instantaneously through the civilized world in opposition to the prejudices, the pride, and the persecution of the times ; which has already had the most beneficial influence on society, and been the source of almost all the melioration of the human character ; and which is now the chief support of the harmony, the domestic happiness, the morals, and the intellectual improvements of the best part of the world ; will you believe, I say, that this system originated in the unaided reflections of twelve Jewish fishermen on the sea of Galilee, with the son of a carpenter at their head ?

Does prodigal autumn to our age deny
The plenty that once swelled beneath his sober eye ?

Will he quench the ray
Infused by his own forming smile at first,
And leave a work so fair all blighted and accurst ?

Will a man play tricks, will he indulge
A silly, fond conceit of his fair form
And just proportion, fashionable mien,
And pretty face, in presence of his God ?

Canst thou with impious obloquy condemn
The just decree of God, pronounced and sworn,
That to his only son, by right endued
With regal sceptre, every soul in heaven
Shall bend the knee, and in that honor due
Confess him rightful king ?

Will then the merciful One, who stamped our race
 With his own image, and who gave them sway
 O'er earth, and the glad dwellers on her face,
 Now that our flourishing nations far away
 Are spread, where'er the moist earth drinks the day,
 Forget the ancient care that taught and nursed
 His latest offspring?

2. *Examples of the Compact.*

Single compacts only are employed as interrogatives: at least, I have not met with any double compact interrogatives in the course of my reading. I have found them interwoven with other interrogative sentences, but in this form, they are referred to the head of "Mixed sentences."

The single compact sentence in most of its varieties (in all, I believe, except those formed on the comparatives, *more, better, than, &c.*,) is wholly interrogative only when the parts appear in the reversed order, thus: "Is it then a time to remove foundations when the earth itself is shaken?" Restore the natural order of the parts of this sentence, and it ceases to be wholly interrogative: the question being limited to the second part, thus: "When the earth itself is shaken, is it then a time to remove foundations?" In this form the sentence is a variety of the semi-interrogative; and consequently it does not belong here.

Under the head of declarative compacts, I have taken pains to show that the correlative words are sometimes both expressed, sometimes only one, and sometimes neither. I shall take it for granted that this is now understood; and therefore shall adduce examples under the rule indiscriminately.

Am I therefore become your enemy, because I tell you the truth?

Had you rather Cæsar were living, and die all slaves, than that Cæsar were dead, to live all freemen?

Would you renounce being useful to the present generation, because you feel the envenomed shaft of envy?

Shall we therefore consider these statutes, I have enumerated, as harmless, because they are too wicked for execution?

Do ye so well understand matter, are your ideas of it so complete, that it is not susceptible of more than this or that?

Is it likely you will succeed in this wish, while you neglect to afford them an example of what you wish them to practice?

Is this then a time to forget the protection of heaven, when the hearts of men are failing them for fear, and for looking after those things which are coming on the earth?

Could he possibly have committed this crime, which, all will admit, is at variance with the character hitherto imputed to him, and with the tenor of his life, if he had been sane?

Are not the just, the brave, and the good, necessarily exposed to the disagreeable emotions of dislike and aversion, when they respectively meet with instances of fraud, of cowardice or of villany?

Do you not imagine that Themistocles also, and those that fell at Marathon and at Platea, and the very tombs of our an-

cestors, will raise a groan, if this man, who, avowedly siding with barbarians, opposed the Greeks, shall be crowned?

Could the children of Israel have been imposed on to receive an Ark, and a Tabernacle, then forged, and a complete set of service and liturgy, as descending from Moses by the direction of God, unless that Ark and that service had come to them from their ancestors, as authorized by God?

Is it then possible that we can be indifferent, that we can delay preparation for another state, that we can hesitate to embrace the proffers of grace, when death is an event which may occur at any moment: when it may occur now while I am speaking from the sacred desk?

Then do we not recommend ourselves, when employed either in qualifying ourselves for doing good or in doing it: when we have the common advantage for our constant pursuit: when we seek for pleasure in making ourselves of use, and feel happiness in the degree in which we communicate it?

Should we not think it very unreasonable, if he should, in this case, persist in discrediting the testimony even of a single man, whose veracity he had no reason to suspect; and much more, if he should persist in opposition to the concurrent and continually increasing testimony of numbers?

Shall we deny the occurrence of a given event in a place or times remote, because we did not witness its occurrence: because it was extraordinary: because we cannot account for it on ordinary principles: because they who testified to its occurrence, did not happen to be an Aristotle, a Plato, or a Socrates?

Can the obscurity in which providence hath been pleased to wrap up some of its designs, raise doubts about the justice of the Creator, if the principles of the gospel be admitted: if we be persuaded that the tyrant, whose prosperity astonished us, fulfilled the counsel of God: if ecclesiastical history assures us, that Herods and Pilates themselves contributed to the establishment of that christianity which they meant to destroy: especially, if we admit a state of future reward and punishment?

In their far blue arch,
Sparkle the crowd of stars less brightly
When day is done?

Will he seek to dazzle me with tropes
As with the diamond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life?

So jest with heaven,
 Make such inconstant children of ourselves,
 As now again to snatch our palm from palm,
 Unswear faith sworn, and on the marriage-bed
 Of smiling peace to march a bloody host,
 And make a riot on the gentle brow
 Of true sincerity?

NOTE. The following examples, if they had a declarative instead of an interrogative construction, would be single compacts of the third form; and of that variety of the third form which, beside having the correlative words understood, has its two parts connected by *and* or *and yet*, or *and then*, expressed. If, as interrogatives, they had the regular construction, they would be classed with semi-interrogatives. The regular form of the first example below, would be the following: "If you are a scholar, shall the land of the Muses ask your help in vain?" This is semi-interrogative; as may be seen by referring to the appropriate head. With the first part, however, as well as the second, constructed interrogatively, to call it a semi-interrogative, would be to misname it. On this account, I have thought it best to introduce it, together with others of a more complex character, in this place.

Examples.

Are you a scholar, and shall the land of the Muses ask your help in vain?

Are you a Christian, and do you cheerfully contribute your property to christianize the heathen world?

Did I grow up side by side with your father, and shall his son pass me like a stranger in these old streets of Padua?

With the eye of the enthusiast do you often gaze at the triumphs of the arts, and will you do nothing to rescue their choicest relics from worse than vandal barbarism?

Are you a mother, rejoicing in all the charities of domestic life; are you a daughter, rich and safe in conscious innocence and parental love; and shall thousands more among the purest and loveliest of your sex, glut the shambles of Smyrna, and be doomed to a capacity inconceivably worse than death?

Can we minister to the intellectual and spiritual wants of Syria, of Greece, of Burmah, of Ceylon, and of the remotest isles of the Pacific; have we enough and to spare for these remote nations and tribes with whom we have no nearer kindred than that Adam is our common parent and Christ our common Saviour; and shall we shut our hands on the call for the soul's food, which is addressed to us by these our brethren, our school-mates, whose fathers stood side by side with ours, in the great crisis of the country's fortune?

Could thirst of vengeance and desire of fame
 Excite the female breast with martial flame;
 And shall not love's diviner power inspire
 More hardy virtue and more generous fire?

3. *Examples of the Loose.*

1. *Of the Perfect Loose.*

Loose interrogative sentences, both definite and indefinite, are liable to be mistaken for close, in consequence of having the interrogation point placed by printers as often at the end of the parts, as at the end of the sentence alone. The examples which follow are pointed in both ways; but the student will observe that when the interrogation is placed after each of the parts, it is not followed by a capital letter, as too often and incorrectly in books. This practice is uniform throughout this work.

Is the tale now told: is the contrast now complete: are our destinies all fulfilled: are we declining or even stationary?

Was it to be wondered at, that a people, so circumstanced, should search for the cause and source of all their calamities; or was it to be wondered at that they should find them in the arbitrary interpretations of their Constitution, and in the prodigal and corrupt administration of their revenues?

Had not the Shepherd made them to lie down in green pastures; had he not led them beside the still waters; restored he not their souls; did he not lead them for his name's sake in the paths of righteousness; and was he not with them still, though at length they walked the valley where death had cast his never departing shadow?

Ought not a title-deed like this to become the acquisition of the nation? ought it not to be laid up in the archives of the people? ought not the price at which it is bought to be a provision for the ease and comfort of the old age of him who drew it? ought not he who at the age of thirty, declared the independence of his country, at the age of eighty, to be received by his country in the enjoyment of his own?

Was it the winter's beating upon the houseless heads of women and children, was it hard labor and spare meals, was it disease, was it the tomahawk, was it the deep malady of a blighted hope, a ruined enterprise and a broken heart aching in its last moments at the recollection of the loved and left beyond the sea, was it some, or all of these united, that hurried this forsaken company to their melancholy fate; and is it possible that neither of these causes, that not all combined, were able to blast this bud of hope?

Is the spot less precious now that eight more seasons have wept their dews over the dear and sacred blood, that has remained for eight more years uncommemorated beneath the sod? are the valor, the self-devotion of the heroes of that day, of Warren, and Prescott, and Putnam, and Stark, and their

gallant associates less deserving of celebration? is this mighty and eventful scene in the opening drama of the Revolution less worthy of celebration, now that eight years more, in the prosperous enjoyment of our liberties, contrasted as they have been with the disastrous struggles in other countries, have given us fresh cause for gratitude to our fathers?

Would not a strain of greater loftiness be heard to ascend from those regions where the all-working God had left the traces of his immensity, than from the tame and the humbler scenery of an ordinary landscape; would you not look for a gladder acclamation from the fertile field, than from an arid waste where no character of grandeur made up for the barrenness that was around you; would not the goodly tree, compassed about with the glories of its summer foliage, lift up an anthem of louder gratitude, than the lowly shrub that grew beneath it; would not the flower, from whose leaves every hue of loveliness was reflected, send forth a sweeter rapture than the russet-weed, which never drew the eye of any admiring passenger; and would it not be there that you looked for the deepest tones of devotion, where you saw the towering eminences of nature, or the garniture of her more rich and beauteous adornments?

Can the deep statesman, skilled in great design,
Protect but for a day precarious breath?
Or the tuned follower of the sacred nine,
Soothe with his melody, insatiate death?

Has Nature in her calm majestic march
Faltered with age at last; does the bright sun
Grow dim in heaven; or, in their fair blue arch,
Sparkle the crowd of stars, when day is done,
Less brightly?

Has silence pressed her seal upon his lips?
Does adamantine faith invest his heart?
Will he not bend beneath a tyrant's frown?
Will he not melt before ambition's fire?
Will he not soften in a friend's embrace?
Or flow dissolving in a woman's tears?

2. *Of the Imperfect Loose.*

May we doubt how guilty that attachment to pleasure is, which lays waste our understanding: which entails on us ignorance or error: which renders us even more useless than the beings whom instinct alone directs?

Do we never meet with charity which melts at suffering: with the honesty which disdains, and is probably superior to

falsehood : with the active beneficence which gives to others its time and its labor : with the modesty which shrinks from notice, and gives all its sweetness to retirement : with the gentleness which breathes peace to all, and throws a beautiful lustre over the walks of domestic society ?

Might not sensibility shed forth its tears, friendship perform its services, liberality impart of its treasures, patriotism earn the gratitude of its country, honor maintain itself entire and untainted, and all the softenings of what is amiable, and all the glories of what is chivalrous and manly, gather into one bright effulgence of moral accomplishment on the person of him, who never, for a single day of his life, subordinates one habit, or one affection, to the will of the Almighty ; who is just as careless and unconcerned about God, as if the native tendencies of his constitution had compounded him into a monster of deformity ; and who just as effectually realizes this attribute of rebellion against his Maker, as the most loathsome and profligate of the species that walks in the counsel of his own heart and after the light of his own eyes ?

Have you never read in your own character, or in the observed character of others, that the claims of the Divinity may be entirely forgotten by the very man to whom society around him yield, and rightly yield, the homage of an unsullied and honorable reputation ; that this man may have all his foundations in the world ; that every security on which he rests, and every enjoyment upon which his heart is set, lieth on this side of death ; that a sense of the coming day in which God is to enter into judgment with him, is, to every purpose of practical ascendancy, as good as expunged altogether from his bosom ; that he is far in desire, and far in enjoyment, and far in habitual contemplation, away from that God, who is not far from any one of us ; that his extending credit, and his brightening prosperity, and his magnificent retreat from business, with all the splendor of its accommodations, are the futurities at which he terminates ; and that he goes not in thought beyond them to that eternity, which, in the flight of a few years, will absorb all, and annihilate all ?

Hast thou incurred

His anger, who can waste thee with a word ;
Who poises and proportions sea and land,
Weighing them in the hollow of his hand ;
And in whose awful sight all nations seem
As grasshoppers, as dust, a drop, a dream ?

Can I forget what charms did once adorn
My garden, stored with peas, and mint, and thyme,

And rose and lily, for the Sabbath morn :
 The Sabbath bells, and their delightful chime :
 The gambols and wild freaks at shearing time :
 My hen's rich nest through long grass scarce espied :
 The cowslip-gathering in June's dewy prime :
 The swans, that when I sought the water-side,
 From far to meet me came, spreading their snowy pride ?

But is it fit, or can it bear the shock
 Of rational discussion, that a man,
 Compounded and made up like other men
 Of elements tumultuous, in whom lust
 And folly in as ample measure meet,
 As in the bosoms of the slaves he rules,
 Should be a despot absolute, and boast
 Himself the only freeman of his land :
 Should, when he pleases, and on whom he will,
 Wage war, with any or with no pretence
 Of provocation given, or wrong sustained,
 And force the beggarly last doit by means,
 That his own humor dictates, from the clutch
 Of poverty, that thus he may procure
 His thousands, weary of penurious life,
 A splendid opportunity to die ?

Miscellaneous Examples of Definite Interrogatives.

Can gray hairs make folly venerable ? and is not their period to be reserved for retirement and meditation ?

Does he suppose me less capable of gratitude for his patriotism, or sympathy for his sufferings, than if his eyes had first opened upon the light in Massachusetts, instead of South Carolina ?

Has the gentleman discovered in former controversies with the gentleman from Missouri that he is overmatched by that senator ; and does he hope for an easy victory over a more feeble adversary ?

Is it then, for a sovereign state to fold her arms and stand still in submissive apathy, when the loud clamors of the people, whom Providence has committed to her charge, are ascending to heaven for justice ?

Can all the illusions of ambition realized, can all the wealth of universal commerce, can all the achievements of successful heroism, or all the establishments of this world's wisdom, secure to empire the permanency of its possessions ?

Have any alarms been occasioned by the emancipation of our Catholic brethren ; has the bigoted malignity of any indi-

vidual been crushed ; or has the stability of the government, or that of the country been weakened ; or is one million of subjects stronger than four millions ?

Do you think, as honest men, anxious for the public tranquillity, conscious that there are wounds not yet completely cicatrized, that you ought to speak this language, at this time, to men who are too much disposed to think that in this very emancipation they have been saved from their own parliament by the humanity of their sovereign ?

Can a man, who by divine meditation, is admitted, as it were, into the conversation of this ineffable, incomprehensible Majesty, think days, or years, or ages, too long for the continuance of so ravishing an honor ; shall the trifling amusements, the palling pleasures, the silly business of the world, roll away our hours too swiftly from us ; and shall the space of time seem sluggish to a mind exercised in studies so high, so important, and so glorious ?

Must I wound his ear with the news of your revolt : must he hear from me, that neither the soldiers raised by himself, nor the veterans who fought under him, are willing to own his authority : must he be told that neither dismissions from the service, nor money lavishly granted, can appease the fury of ungrateful men : must I inform him that here centurions are murdered ; that, in this camp, the tribunes are driven from their posts ; that here the ambassadors of Rome are detained as prisoners ; that the intrenchments present a scene of slaughter ; that rivers are discolored with our blood ; and that a Roman general leads a precarious life, at the mercy of men inflamed with an epidemic madness ?

Do not you, and did not they, feel, that this life cannot be man's only abiding place ? that this spirit cannot pass, upon the hasty and uncertain waves of time, to an eternal nothing ? that the restless, irrepressible, and unsatisfied leapings of the heart and the affections, after that which is higher and beyond all that surrounds us, demand that we should credit something which belongs not to the passing hour ? that all the economy of nature, the beauty of the earth, the brilliancy of the stars, the glory of the lights of the day and the night, the forms of human strength and loveliness, cannot be taken from us and pass forever from our sight and our enjoyment ? that there must be a continued, a prolonged existence, where the eye shall see, the ear hear, beauty fade not, the affections of the heart be not blasted, and the glorious panoply of nature be spread out forever ?

Is the world to gaze in admiration on this fine spectacle of virtue ; and are we to be told that the Being, who gave such

faculties to one of his children, and provides the theatre for their exercise, that the Being, who called this moral scene into existence, and gave it all its beauties, that he is to be forgotten, and neglected as of no consequence ?

Are you Christians ; and, by upholding duelists will you deluge the land with blood, and fill it with widows and orphans ?

Will you bestow your suffrage, when you know that by withholding it you may arrest this deadly evil ?

And have not prison gloom,
And taunting foes, and threatened doom
Obscured thy courage yet ?

Hear ye the sounds that the winds on their pinions
Exultingly roll from the shore to the sea,
With a voice that resounds through her boundless dominions ?

Is it a time to wrangle, when the props
And pillars of our planet seem to fail,
And Nature with a dim and sickly eye
To wait the close of all ?

Canst thou, the tear just trembling on thy lids,
And while the dreadful risk foreseen forbids,
Free too, and under no constraining force,
Unless the sway of custom warp thy course,
Lay such a stake upon the losing side
Merely to gratify so blind a guide ?

Shall yon exulting peak,
Whose glittering top is like a distant star,
Lie low beneath the boiling of the deep,
No more to have the morning sun break forth,
And scatter back the mists in floating folds
From its tremendous brow : no more to have
Day's broad orb drop behind its head at even ;
Leaving it with a crown of many hues :
No more to be the beacon of the world
For angels to alight on, as the spot
Nearest the stars ?

[Oh earth !] dost thou too sorrow for the past
Like man thy offspring ; do I hear thee mourn
Thy childhood's unreturning hours, thy springs
Gone with their genial airs and melodies,
The gentle generations of thy flowers,
And thy majestic groves of olden time,
Perished with all their dwellers ; dost thou wail

For that fair age of which the poets tell,
 Ere the rude winds grew keen with frost, or fire
 Fell with the rains, or spouted from the hills,
 To blast thy greenness, while the virgin night
 Was guiltless and salubrious as the day;
 Or, haply, dost thou grieve for those that die:
 For living things that trod awhile thy face,
 The loved of thee and heaven, and now they sleep,
 Mixed with the shapeless dust on which thy herds
 Trample and graze?

2. THE INDEFINITE INTERROGATIVE.

1. *Examples of the Close.*

Where is the man who has not his wrong tendencies to lament?

Whence is it that veteran troops face an enemy with almost as little concern as they perform their exercise?

Which of those faculties or affections, which heaven can be supposed to gratify, have you cultivated and improved?

When was it that Rome attracted most strongly the admiration of mankind, and impressed the deepest sentiment of fear on the hearts of her enemies?

Who can say for how many centuries, safe in their undiscovered fastnesses, they had decked their war-chiefs with the feathers of the eagle's tail and listened to the counsels of their beloved old men?

Why did they not, in the next breath, by way of crowning the climax of their vanity, bid the magnificent fire-ball to descend from its exalted and appropriate region, and perform its splendid tour along the surface of the earth?

What rank or condition of youth is there, that has not daily and hourly opportunities of laying in supplies of knowledge and virtue, that will in every station of life be equally serviceable and ornamental to themselves and beneficial to mankind?

Who can doubt, that in the sacred desk, or at the bar, the man who speaks well, will enjoy a larger share of reputation, and be more useful to his fellow-creatures than the divine or the lawyer of equal learning and integrity, but unblest with the talent of oratory?

To whom do we owe it, under an all-wise Providence, that this nation so miraculously born, is now contributing with such effect to the welfare of the human family, by aiding the march of mental and moral improvement, and giving an example to the nations of what it is to be pious, intelligent and free?

Who will ever forget that in that eventful struggle which severed this mighty empire from the British crown, there was not heard throughout our continent in arms, a voice which spoke louder for the rights of America, than that of Burke or Chatham, within the walls of the British Parliament, and at the foot of the British throne ?

What time can suffice for the contemplation and worship of that glorious, immortal and eternal Being, among the works of whose stupendous creation those numberless luminaries which we may here behold spangling all the sky, though they should be suns lighting different systems of worlds, may possibly appear but as a few atoms, opposed to the whole earth which we inhabit ?

What eye has been permitted to see, what ear to hear, what heart to conceive, those things which God has in preparation for such as love him ?

Who that has a memory to look back over the past, who that has a mind to comprehend all the present, who that has an imagination to embody the dim visions of the future, will despair ?

Who does not feel, what reflecting American does not acknowledge, the incalculable advantages derived to this land out of the deep foundations of civil, intellectual and moral truth, from which we have drawn in England ?

Who that has a heart to love his family, his state, the nation, the living or the unborn world, and who that has a soul that ascends in thought to the throne of God, the mansions of angels, and the habitations of the just made perfect, will despair of the literature of his country ?

Who can tell how much of his good or ill success in life, how much of the favor or disregard with which he himself has been treated, may have depended upon that skill or deficiency in grammar, of which, as often as he has either spoken or written, he must have afforded certain and constant evidence ?

But what to them the sculptor's art,
His funeral columns, wreaths and urns ?

And who that walks where men of ancient days
Have wrought with godlike arm the deeds of praise,
Feels not the spirit of the place control,
Exalt and agitate his laboring soul ?

Why
Should we, in the world's riper years, neglect
God's ancient sanctuaries, and adore

Only among the crowd, and under roofs
That our frail hands have raised ?

How comes it that the wondrous essence,
Which gave such vigor to those strong-nerved limbs,
Has leapt of its enclosure, and compelled
This noble workmanship of nature thus
To sink into a cold, inactive clod ?

Why wouldst thou, but for some felonious end,
In thy dark lantern thus close up the stars
That Nature hung in heaven, and filled their lamps
With everlasting oil, to give due light
To the misled and lonely traveller ?

Who that there
Had seen those listening warrior-men,
With their swords grasped, their eyes of flame
Turned on their chief, could doubt the shame,
The indignant shame with which they thrill
To hear those shouts and yet stand still ?

2. *Examples of the Compact.*

As under compound definite interrogatives, the examples here are confined to the illustration of single compacts. As there also, the examples are adduced without reference to the correlative words.

Who would ever have mentioned it, had not Cælius impeached a certain person ?

What can carry less the appearance of a design to fight, than a man entangled with a cloak, shut up in a chariot, and almost fettered by a wife ?

What could have been his motive for pursuing the conduct he did on that occasion, when his obligations to act differently were so numerous and solemn ?

What is so calculated, under the blessing of divine grace, to impress them with the importance of prayer, as the being called at stated intervals to take part in our devout supplications to God ?

Why should we suspend our resistance, why should we submit to an authority like this, if we have the right and superior force on our side ?

What are we to look for, when you shall be no longer hackneyed in the ways of men ; when interest shall have completed the obduration of your heart ; and when experience shall have improved you in all the arts of guile ?

Why recur to any presumption, for the purpose of bringing the question to a settlement, when, upon this very topic, we are favored with an authoritative message from God : when an actual embassy has come from him, and that on the express

errand of reconciliation: when the records of this embassy have been collected into a volume within the reach of all who will stretch forth their hand to it: when the obvious expedient of consulting the record is before us?

Who would not cherish dreams so sweet,
Though grief and pain should come to-morrow?

What should hinder me to sell my skin,
Dear as I could, if once my heart were in?

So senseless who could be
As long and perseveringly to mourn
For any object of his love, removed
From this unstable world, if he could fix
A satisfying view upon that state
Of pure, imperishable blessedness,
Which reason promises, and Holy Writ
Ensures to all believers?

What profits all that earth,
Or heaven's blue vault, is suffered to put forth
Of impulse or allurements, for the soul
To quit the beaten track of life, and soar
Far as she finds a yielding element
In past or future, far as she can go
Through time or space; if neither in the one
Nor in the other region, nor in aught
That fancy dreaming o'er the map of things,
Hath placed beyond these penetrable bounds,
Words of assurance can be heard: if no where
A habitation, for consummate good,
Nor for progressive virtue, by the search
Can be attained; a better sanctuary
From doubt and sorrow, than the senseless grave?

NOTE. Occasionally in sustained prose and poetry, but more frequently in dialogue and conversation, nothing of the first part of the compact is expressed, except the interrogative pronoun: *e. g.*

What, if he should not come?

What, if instead of the few and trifling evils we now endure, we should experience disaster upon disaster until we lay prostrate in a scene of universal desolation?

What, when we fled amain, pursued and struck
With heaven's afflicting thunder, and besought
The deep to shelter us?

What, if the breath that kindled those grim fires
Awaked, should blow them into seven-fold rage,
And plunge us in the flames?

3. *Examples of the Loose.*

1. *Of the Perfect Loose.*

Of what use is salt, if it hath lost its savor ; or of what use is the sword-blade, if it doth not cut ?

But what interest could he have in abusing this man's character to me ; or why should I question his truth, when he assured me, that this man had never performed an act of charity in his life ?

What fellowship hath righteousness with unrighteousness ? and what communion hath that light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? and what agreement hath the temple of God with idols ?

Who then will sustain the expense, if not the christian world ; and what portion of the christian world rather than the American churches ; and what district of these churches, rather than that in which we are assembled ; and what individuals rather than ourselves ?

How shall I attempt to follow them through the succession of great events which a rare and kind providence crowded into their lives : how shall I attempt to count all the links of that bright chain, which binds the perilous hour of their first efforts for freedom, with the rich enjoyment of its consummation : how shall I attempt to enumerate the posts they filled and the trusts they discharged at home and abroad ?

Who is it, that will best possess and most effectually exercise these more than magic powers ? who is it, that will most effectually stem the torrent of human passions, and calm the raging waves of human vice and folly ? who is it, that, with the voice of a Joshua, shall control the course of nature herself in the perverted heart, and arrest the luminaries of wisdom and virtue in their rapid revolutions round this little world of man ?

But how shall we pursue this conspiracy into its other ramifications : how shall we be able to neutralize that insinuating poison which distils from the lips of grave and respectable citizens : how shall we be able to dissipate that gloss which is thrown by the smile of elders and superiors over the sins of forbidden indulgence : how can we disarm the bewitching sophistry which lies in all these evident tokens of complacency on the part of advanced and reputable men : how is it possible to trace the progress of the sore evil throughout all the business and intercourse of society : how can we stem the influence of evil communications, when the friend and the

patron, and the man who had cheered and signalized us by his polite invitations, turns his own family-table into a nursery of licentiousness: how can we but despair of ever witnessing on earth a pure and a holy generation, when even parents will utter their polluting levities in the hearing of their own children; and vice and humor and gaiety, are all indiscriminately blended into one conversation; and a broad laugh from the initiated and the uninitiated in profligacy, is ever ready to flatter and regale the man who can thus prostitute his powers of entertainment?

Who in such a night will dare
To tempt the wilderness;
And who 'mid thunder peals can hear
Our signal of distress?

Yet why should I mingle in fashion's full herd?
Why crouch to her leaders, or cringe to her rules?
Why bend to the proud, or applaud the absurd?
Why search for delight in the friendship of fools?

Where is that standard which Pelagio bore,
When Cava's traitor-sire first called the band
That dyed thy mountain-streams with Gothic gore:
Where are those bloody banners which of yore
Waved o'er thy sons victorious to the gale,
And drove at last the spoilers to their shore?

Who but rather turns
To heaven's broad fire his unconstrained view,
Than to the glimmering of a waxen flame:
Who that, from alpine heights, his laboring eye
Shoots round the wide horizon, to survey
Nilus or Ganges rolling his bright wave
Through mountains, plains, through empires black
with shade,
And continents of sand, will turn his gaze
To mark the windings of a scanty rill
That murmurs at his feet?

2. *Of Imperfect Loose.*

When saw we thee a hungered and fed thee; or thirsty and gave thee drink?

By whom is this profusion praised, but by wretches who consider him as subservient to their purposes; syrens that entice him to shipwreck; and cyclops that are gaping to devour him?

What weightier recommendation to our assent can any doc-

trine have than that, as it tends to improve us in virtue, so the more virtuous we are, the more firmly we assent to it ; or, the better judges we are of truth, the fuller assurance we have of its truth ?

To whom do we owe it, that in this favored land the gospel of the grace of God has best displayed its power to bless humanity, by uniting the anticipations of a better world with the highest interests and pursuits of this : by carrying its merciful influence into the very business and bosoms of men : by making the ignorant wise, and the miserable happy : by breaking the fetters of the slave, and teaching the babe and suckling those simple and sublime truths, which give to life its dignity and virtue, and fill immortality with hope ?

To whom do we owe it, that the pure and powerful light of the gospel is now shed abroad over these countries, and rapidly gaining upon the darkness of the western world ; that the importance of religion to the temporal welfare and to the permanence of wise institutions, is here beginning to be felt in its just measure ; that the influence of a divine revelation is not here, as in almost every other section of Christendom, wrested to purposes of worldly ambition ; that the holy Bible is not sealed from the eyes of those for whom it was intended ; and that the best charities and noblest powers of the soul are not degraded by the terrors of a dark and artful superstition ?

How shall I attempt to enumerate the posts they filled and the trusts they discharged at home and abroad, both in the councils of their native States and of the confederation, both before and after the adoption of the federal constitution ; the codes of law, and the systems of government they aided in organizing ; the foreign embassies they sustained ; the alliances with foreign states they contracted when America was weak ; the loans and subsidies they procured from foreign powers, when America was poor ; the treaties of peace and commerce which they negotiated ; their participation in the federal government ; (Mr. Adams as the first Vice-President, Mr. Jefferson as the first Secretary of State ;) their mutual possession of the confidence of the only man to whom his country accorded a higher place ; and their successive administrations in chief of the interests of this great Republic ?

How acquire

The inward principle that gives effect

To outward argument : the passive will

Meek to submit : the active energy,

Strong and unbounded to embrace, and firm

To keep and cherish ?

Who shall be named, in the resplendent line
 Of sages, martyrs, confessors, the man
 Whom the best might of conscience, truth and hope,
 For one day's little compass, has preserved
 From painful and discreditable shocks
 Of contradiction : from some vague desire
 Culpably cherished, or corrupt relapse
 To some unsanctioned fear ?

Why in age
 Do we revert so fondly to the walks
 Of childhood, but that there the soul discerns
 The dear memorial footsteps, unimpaired,
 Of her own native vigor : thence can hear
 Reverberations, and a choral song
 Commingling with the incense that ascends,
 Undaunted, toward the imperishable heavens,
 From her own lonely altar ?

Miscellaneous Examples of Indefinite Interrogatives.

What are we to do, if the government and the whole community is of the same description ?

What safety have any of us in our persons, what security for our rights, if the law shall be set aside ?

By what means is tyranny, by what means are the excesses of arbitrary government most likely to be produced ?

Where, then, were these guardians of the constitution, these vigilant sentinels of our rights and liberties, when this law was passed ?

In what school did the worthies of our land, the Washingtons, Henrys, Hancocks, Franklins, Rutledges of America, learn those principles of civil liberty, which were so nobly asserted by their wisdom and valor ?

How is it that tyranny has thus triumphed : that the hopes with which we greeted the French Revolution, have been crushed : that a usurper plucked up the last roots of the tree of liberty, and planted despotism in its place ?

By what title do you, Naso, sit in that chair, and preside in this judgment : by what right, Attius, do you accuse, or I defend : whence all the solemnity and pomp of judges, and clerks, and officers, of which this house is full ?

Why should not divine faithfulness, supposing the truth of this absurd reasoning, transcend our poor understandings as much as divine goodness and justice ; and why may not God, consistently with this attribute, crush every hope which his word has raised ?

What are we to think of those gentlemen, who, not only with proper and decent, but with laudable motives, so long, so perseveringly, so pertinaciously opposed that voice of the people, which had repeatedly, and for many years declared itself against them, through the organ of their representatives?

What place would be drearier than the future mansions of Christ, to one who should want sympathy with their inhabitants: who could not understand their language: who would feel himself a foreigner there: who would be taught, by the joys which he could not partake, his own loneliness and desolation?

What, then, must be my feelings, what ought to be the feelings of a man cherishing such sentiments, when he sees an act contemplated, which lays ruin at the root of all these hopes: when he sees a principle of action about to be usurped, before the operation of which, the bands of this constitution are no more than flax before the fire, or stubble before the whirlwind?

Where were the ten thousand brisk boys of Shaftesbury, the members of *ignoramus* juries, the wearers of Polish medals, when the time of retribution came: when laws were strained, and juries packed, to destroy the leaders of the Whigs: when charters were invaded: when Jeffries and Kirke were making Somersetshire, what Lauderdale and Graham had made Scotland?

Why has every State acknowledged the contrary; why were deputies from all the States sent to the Convention; why have complaints of national and individual distresses been echoed and re-echoed throughout the continent; why has our general government been so shamefully disgraced, and our constitution violated; wherefore have our laws been made to authorize a change; and wherefore are we now assembled here?

Why should I mention the impressment of our seamen; depredation on every branch of our commerce, including the direct export trade, and made under laws which professedly undertake to regulate our trade with other nations: negotiation resorted to time after time, till it is become hopeless: the restrictive system persisted in to avoid war, and in the vain expectation of returning justice?

What mystic spell is that which so blinds us to the suffering of our brethren, which deafens to our ear the voice of bleeding humanity, when it is aggravated by the shriek of dying thousands: which makes the very magnitude of the slaughter throw a softening disguise over its cruelties, and its

horrors: which causes us to eye with indifference the field that is crowded with the most revolting abominations, and arrests that sigh, which each individual would singly have drawn from us, by the report of the many who have fallen and breathed their last in agony along with him?

Who would be doomed to gaze upon
A sky without a cloud or sun?

Why fly to folly, why to frenzy fly,
For rescue from the blessings we possess?

Where, where for shelter shall the guilty fly,
When consternation turns the good man pale?

Wherefore rejoice: what conquest brings he home:
What tributaries follow him to Rome,
To grace in captive bonds his chariot-wheels?

What hero like the man who stands himself:
Who dares to meet his naked heart alone:
Who hears intrepid the full charge it brings;
Resolved to silence future murmurs there?

Who
Shall shake these solid mountains, this firm earth
And bid those clouds and waters take a shape
Distinct from that which we and all our sires
Have seen them wear on their eternal way?

What need we any spur but our own cause
To prick us to redress; what other bond,
Than secret Romans that have spoke the word,
And will not palter; and what other oath,
Than honesty to honesty engaged
That this shall be, or we will fall for it?

Who proclaims to me
That there were crimes made venial by the occasion;
That passion was our nature; that the goods
Of Heaven waited on the goods of fortune:
Who showed me his humanity secured
By his nerves only: who deprived me of
All power to vindicate myself and race
In open day?

3. THE INDIRECT INTERROGATIVE.

These sentences, like other compounds, are close, compact, and loose; but as they seldom occur, I shall content myself with giving examples without reference to these divisions: trusting that the student is well enough acquainted, at this stage, with their distinctive features, to recognize them, whenever they appear.

1. *Examples of the first kind.*

He went to Europe after you saw him on that occasion ?
 He admitted the validity of the deed, when you produced it ?

Ros. Patience once more, whiles our compact is urged.
 You say, if I bring in your Rosalind

You will bestow her on Orlando here ? [*To the Duke.*]

Duke S. That would I, had I kingdoms to give with her.

Ros. And you say you will have her, when I bring her ?
 [*To Orlando.*]

Orl. That would I, were I of all kingdoms, king.

Ros. You say you'll marry me, if I be willing ? [*To Phebe.*]

Phe. That would I, should I die the hour after.

Ros. But if you do refuse to marry me

You'll give yourself to this most faithful shepherd
 here ?

Phe. So is the bargain.

Ros. You say, that you'll have Phebe, if she will ? [*To Silvius.*]

Sil. Though to have her and death were both one thing.

Hard state of things, that one may believe one's fears ; but
 cannot rely upon one's hopes ?

2. *Examples of the second kind.*

[And there came a leper and worshipped him: saying,
 Lord] if thou wilt, thou canst make me clean ? [And Jesus
 put forth his hand and touched him: saying, I will: be thou
 clean.]

[And the younger said unto his father, Father,] give me the
 portion of goods that falleth to me ? [And he divided unto
 them his living.]

3. *Examples of the third kind.*

[So when they had dined, Jesus saith to Simon Peter, Simon,
 son of Jonas, lovest thou me more than these ? He saith unto
 him, Yea, Lord:] thou knowest that I love thee ? [He saith
 unto him, Feed my lambs. He saith unto him again the second
 time, Simon, son of Jonas, lovest thou me ? He saith unto
 him, Yea, Lord:] Thou knowest that I love thee ? [He saith
 unto him, Feed my sheep. He saith unto him the third time,
 Simon, son of Jonas, lovest thou me ? Peter was grieved be-
 cause he said unto him the third time, Lovest thou me ; and
 he said unto him, Lord,] thou knowest all things ; thou know-
 est that I love thee ? [Jesus saith unto him, Feed my sheep.]

[And she said, Truth, Lord:] Yet the dogs eat of the
 crumbs which fall from their master's table ?

4. THE DOUBLE INTERROGATIVE.

The double interrogative consists of two parts, united by the disjunctive conjunction *or*. The second of these is often much abbreviated; and both the first and second, considered independently of each other, may have either a close, compact or loose construction. Strictly speaking, the double interrogative is a declarative single compact sentence, with the correlative words, *whether—or*: the former nearly always understood. I say *nearly* always, because I have met with a few exceptions. The following is an example: "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee? or to say, Arise, and take up thy bed, and walk?" *Mark*, ii. 9.

To be, or not to be?

Was it fancy or was it fact?

Art thou he that should come, or do we look for another?

Are the stars that gem the vault of the heavens above us, mere decorations of the night, or suns and centres of planetary systems?

Is talent or genius confined to the rich and powerful; or is it conferred indiscriminately by a benevolent Deity on poor and rich, and weak and powerful?

Do you question me as an honest man should do for my simple, true judgment? or would you have me speak after my custom, as being a professed tyrant of the sex?

Is there nothing that whispers to that right honorable gentleman, that the crisis is too big, that the times are too gigantic, to be ruled by the little hackneyed and every-day means of ordinary corruption; or are we to believe, that he has within himself a conscious feeling, that disqualifies him from rebuking the ill-timed selfishness of his new allies?

Did those great Italian masters begin and proceed in their art without choice of method, and always draw with the same ease and freedom; or did they observe some method: beginning with simple and elementary parts, an eye, a nose, a finger, which they drew with great pains and care; often drawing the same thing in order to draw it correctly; and so proceeding with patience and industry, till after considerable length of time, they arrived at the masterly manner you speak of?

Is it the cold and languid speaker, whose words fall in such sluggish and drowsy motion from his lips, that they can promote nothing but the slumbers of his auditory, and minister opiates to the body, rather than stimulants to the mind: is it the unlettered fanatic without method, without reason, with incoherent raving, and vociferous ignorance, calculated to fit his hearers, not for the kingdom of heaven, but for a hospital of lunatics; is it even the learned, ingenious, and pious minister of Christ, who, by neglect or contempt of the oratorical art, has contracted a whining, monotonous sing-song of delivery to exercise the patience of his flock, at the expense of other

christian graces? or is the genuine orator of heaven, with a heart sincere, upright, and fervent: a mind stored with that universal knowledge, required as the foundation of the art: with a genius for the invention, a skill for the disposition, and a voice for the elocution of every argument to convince and every sentiment to persuade?

Will you believe that the pure system of Christian faith which appeared eighteen hundred years ago, in one of the obscurest regions of the Roman empire, at the moment of the highest mental cultivation and of the lowest moral degeneracy; which superseded at once all the curious fabrics of pagan philosophy; which spread almost instantaneously through the civilized world in opposition to the prejudices, the pride, and the persecution of the times; which has already had the most beneficial influence on society, and been the source of almost all the melioration of the human character; and which is now the chief support of the harmony, the domestic happiness, the moral and the intellectual improvement of the best part of the world;—will you believe, I say, that this system originated in the unaided reflections of twelve Jewish fishermen on the sea of Galilee, with the son of a carpenter at their head? or will you admit a supposition which solves all the wonders of this case: which accounts at once for the perfection of the system, and the miracle of its propagation: that Jesus was, what he professed to be, the Prophet of God; and that his apostles were, as they declared, empowered to perform the miracles which subdued the incredulity of the world?

Was it a wailing bird of the gloom,
Which shrieks on the house of wo all night;
Or a shivering fiend that flew to a tomb?

Are thy wild children like thyself arrayed,
Strong in immortal and unchecked delight
Which cannot fade;

Or, to mankind allied:
Toiling with wo, and passion's fiery sting,
Like thine own home, where storms or peace preside,
As the winds bring?

Does beauty ever deign to dwell, where health,
And active use are strangers; is her charm
Confessed in aught, whose most peculiar ends
Are lame and fruitless; or did nature mean
This pleasing call the herald of a lie,
To hide the shame of discord and disease,
And catch with fair hypocrisy the heart
Of idle faith?

Wilt thou fly
With laughing Autumn to the Atlantic isles,
And range with him the Hesperian fields, and see
Where'er his fingers touch the fruitful grain,
The branches shoot with gold ; where'er his step
Marks the glad soil, the tender clusters grow
With purple ripeness, and invest each hill
As with the blushes of the evening sky ;
Or wilt thou rather stoop thy vagrant plume,
Where, gliding through his daughter's honored shades,
The smooth Peneus from his glassy flood
Reflects purpureal Tempe's pleasant scene ?

5. THE SEMI-INTERROGATIVE.

The semi-interrogative is distinguished from all other interrogatives, by being in part declarative or exclamatory. The interrogative portion may be either definite, indefinite, indirect, or double ; and both the interrogative and the declarative or exclamatory, may be either simple or compound : if compound, either close, compact or loose. Besides this variety of construction of each separately considered, the interrogative, and the declarative or exclamatory portion, form together, relatively to one another, either a close, compact, or loose sentence.

Examples.

Some have sneeringly asked, Are the Americans too poor to pay a few pounds on stamped paper ?

But the gentleman inquires, why he was made the object of such a reply : why he was singled out ?

And first I ask, what is that country : what is this golden prize for which we are to contend ?

Then Peter said unto him, Lord, speakest thou this parable unto us, or unto all ?

Friends of learning ! would you do homage at the shrine of literature : would you visit her clearest founts ?

And some of the Pharisees, who were with him, heard these words, and said unto him, Are we blind also ?

Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me ?

I am sensible you will be ready to say, What is all this to the purpose ?

Knowing this first : that there shall come in the last days, scoffers, walking after their own lusts and saying, Where is the promise of his coming ?

He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?

He that planted the ear, shall he not hear ? he that formed the eye, shall he not see ? he that chastiseth the heathen, shall he not correct ? he that teacheth man knowledge, shall he not know ?

Thou therefore that teachest another, teachest thou not thyself ? thou that preachest, a man should not steal, dost thou steal ? thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ? thou that makest thy boast of the law, through breaking the law, dishonorest thou God ?

Though his wealth was that of the Lydian king in the plenitude of his prosperity and glory, yet was he happy ?

If they have called the master of the house Beelzebub, how much more shall they call them of his household ?

But because the North joins hands with the South, shall the iniquity go unpunished or unrebuked : has God's throne fallen before Mammon's ?

Sir, when these sentiments shall become prevalent, what, think you, will become of that system : how long will it last after the payment of duties shall come to be considered a badge of servitude ?

When the African was first brought to these shores, would he have violated a solemn obligation by slipping his chain, and flying back to his native home : would he not have been bound to seize the precious opportunity of escape ?

If the visit were often repeated, if the disappointment you received from this cause were frequent or perpetual, if you saw a systematic design of thwarting you by these galling and numerous interruptions, would you not cordially hate the visitor, and give the most substantial evidence of your hatred, too, by shunning or shutting him out ?

If the word spoken by angels, was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed by those that heard him : God also bearing them witness both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will ?

If the widows and orphans, which this wasting evil has created, and is yearly multiplying, might all stand before you, could you witness their tears : listen to their details of anguish ? should they point to the murderers of their fathers, their husbands and their children, and lift up their voice and implore your aid to arrest an evil which has made them deso-

late, could you disregard their cry? had you beheld a dying father conveyed bleeding and agonizing to his distracted family, had you heard their piercing shrieks, and witnessed their frantic agony, would you reward the savage man who had plunged them in distress? had the duelist destroyed your neighbor, had your own father been killed by the man who solicits your suffrage, had your son been brought to your door, pale in death, and weltering in blood, laid low by his hand, would you think the crime a small one?

And while they are dropping round us like the leaves of autumn, and scarce a week passes that does not call away some member of the veteran ranks, already so sadly thinned, shall we make no effort to hand down the traditions of their day to our children: to pass the torch of liberty which we receive in all the splendor of its first enkindling, bright and flaming to those who stand next us in the line; so that when we shall come to be gathered to the dust where our fathers are laid, we may say to our sons and grandsons, If we did not amass, we have not squandered your inheritance of glory?

You were pleased with the lonely visitants, that brought beauty on their wings and melody in their throats; but could you insure the continuance of this agreeable entertainment?

They could not behold the workings of the heart, the quivering lips, the trickling tears, the loud yet tremulous joys of the millions whom the vote of this night would forever save from the cruelty of corrupted power; but was not the true enjoyment of their benevolence increased by the blessing being conferred unseen?

It is easy for us to maintain her doctrine, at this late day, when there is but one party on the subject, an immense people; but what tribute shall we bestow, what sacred pean shall we raise over the tombs of those who dared, in the face of unrivalled power, and within reach of majesty, to blow the blast of freedom throughout a subject continent?

We read how many days they could support the fatigues of a march; how early they rose; how late they watched; how many hours they spent in the field, in the cabinet, in the court, in the study; how many secretaries they kept employed; in short, how hard they worked; but who ever heard of its being said of a man in commendation that he could sleep fifteen hours out of the twenty-four; that he could eat six meals a day; and that he never got tired of his easy-chair?

Seeing then that the soul has many different faculties, or in other words, many different ways of acting; that it can be intensely pleased, or made happy by all these different faculties, or ways of acting, that it may be endowed with several latent

faculties, which it is not at present in a condition to exert ; that we cannot believe the soul is endowed with any faculty which is of no use to it ; that whenever any one of these faculties is transcendently pleased, the soul is in a state of happiness ; and in the last place, considering that the happiness of another world is to be the happiness of the whole man ; who can question but that there is an infinite variety in these pleasures we are speaking of ; and that the fulness of joy will be made up of all those pleasures which the nature of the soul is capable of receiving ?

Kindly separated by nature and a wide ocean from the exterminating havoc of one quarter of the globe ; too high minded to endure the degradations of the others ; possessing a chosen country, with room enough for our descendants to the thousandth and thousandth generation ; entertaining a due sense of our equal rights to the use of our own faculties, to the acquisitions of our own industry, to honor and confidence from our fellow citizens, resulting, not from birth, but our own actions, and their sense of them ; enlightened by a benign religion, professed, indeed, and practised in various forms, yet all of them inculcating honesty, truth, temperance, gratitude, and the love of man ; acknowledging and adoring an overruling Providence, which, by all its dispensations, proves that it delights in the happiness of man here, and in his greater happiness hereafter ;—with all these blessings, what more is necessary to make us a happy and prosperous people ?

Brutes in our end and expectations, how can we be otherwise in our pursuits ?

Convince them of this, and will they not shudder at the thought of subverting their political constitution : of suffering it to degenerate into aristocracy or monarchy ?

Let the understanding remain uninformed till half the age of man is past, and what improvement is the best then likely to make ; and how irksome would it seem to be put upon any ?

We find a Solomon discovering his error, acknowledging that he had erred, and bearing testimony to religion and virtue as alone productive of true happiness, indeed ; but where are we to look for another among the votaries of sensuality, thus affected : thus changed ?

Suppose that out of compliment to the mockers of missionary zeal, we relinquished its highest, and, indeed, its identifying object ; suppose we confined our efforts exclusively to civilization, and consented to send the plow and the loom instead of the cross ; and admitting that upon this reduced scale of operation, we were as successful as could be desired, till we had even raised the man of the woods into the man of the city, and elevated the savage into the sage ; what, I ask, have

we effected, viewing man, as with the New Testament in our hands, we must view him, in the whole range of his existence ?

He would take, however, if they pleased, the other alternative : he would suppose every man, charged in the estimate, really employed ; and that it was necessary to keep eighty thousand on the defensive, that three thousand might be brought into the field : need there any thing else be urged to prove the ruinous tendency of the American war ?

O ! say : what mystic spell is that, which deafens to our ear the voice of bleeding humanity, when it is aggravated by the shriek of dying thousands : which makes the very magnitude of the slaughter throw a softening disguise over its cruelties and horrors : which causes the eye to survey with indifference, the field that is crowded with the most revolting abominations, and arrests that sigh, which each individual would singly have drawn from us, by the reports of the many who have fallen, and breathed their last agony along with him ?

Ungrateful sinners ! whence this scorn
Of God's long suffering grace ?

They leave their crimes for history to scan,
And ask, with busy scorn, Was this the man ?

Tree ! why hast thou doffed thy mantle of green
For the gorgeous garb of an Indian queen ?

Once upon a raw and gusty day,
The troubled Tiber chafing with its shores,
Cæsar says to me, Darest thou, Cassius, now
Leap in with me into this angry flood,
And swim to yonder point ?

But if the wanderer his mistake discern,
Judge his own ways, and sigh for a return,
Bewildered once, must he bewail his loss
Forever and forever ?

If human kindness meets return,
And owns the grateful tie ;
If tender thoughts within us burn
To feel a friend is nigh ;
Oh ! shall not warmer accents tell
The gratitude we owe
To Him, who died our fears to quell :
Our more than orphan's wo ?

While o'er our guilty land, O Lord!
We view the terrors of the sword;
O! whither shall the helpless fly:
To whom, but thee, direct their cry?

When Heaven's aerial bow
Spans with bright arch the glittering hills below,
Why to yon mountain turns the musing eye,
Whose sun-bright summit mingles with the sky:
Why do those cliffs of shadowy tint appear
More sweet than all the varied landscape near?

When summoned from the world and thee
I lay my head beneath the willow tree,
Wilt thou, sweet mourner, at my stone appear
And soothe my parted spirit lingering near:
Oh! wilt thou come at evening hour to shed
The tears of memory o'er my narrow bed;
With aching temples on thy hand reclined,
Muse on the last farewell, I leave behind;
Breathe a deep sigh to winds that murmur low,
And think on all my love and all my wo?

When slowly from the plains and nether woods
With all their winding streams and hamlets brown,
Updrawn, the morning vapor lifts its veil,
And through its fleecy folds, with softened rays,
Like a still infant smiling in his tears,
Looks through the early sun; when from afar
The gleaming lake betrays its wide expanse,
And lightly curling on the dewy air,
The cottage smoke doth wind its path to heaven;
When heaven's soft breath plays on the woodman's brow,
And every hare-bell and wild tangled flower
Smells sweetly from its cage of checkered dew;
Ay, and when huntsmen wind the merry horn,
And from its covert starts the fearful prey;
Who, warmed with youth's blood in his swelling veins,
Would, like a lifeless clod, outstretched lie:
Shut up from all the fair creation offers?

Hard lot of man, to toil for the reward
Of virtue, and yet lose; wherefore hard?

'Tis she; but why that bleeding bosom gored:
Why dimly gleams the visionary sword?

Still in thought as free as ever,
What are England's rights I ask,

Me from my delights to sever :
Me to torture : me to task ?

The Nymph must lose her female friend,
If more admired than she ;
But where will fierce contention end
If flowers can disagree ?

Ye call these red-browed brethren
The insects of an hour,
Crushed like the noteless worm amidst
The regions of their power ;
Ye drive them from their father's lands ;
Ye break of faith the seal ;
But can ye from the court of heaven
Exclude their last appeal ?

So shalt thou rest ; and what if thou shalt fall
Unheeded by the living ; and no friend
Take note of thy departure ?

He clothes the lily ; feeds the dove ;
The meanest insect feels his care ;
And shall not man confess his love :
Man, his offspring, and his heir ?

The earth grew silent when thy voice departed :
The home too lonely whence thy step had fled :
What then was left for her the faithful-hearted ?

Gold many hunted ; sweat and bled for gold ;
Waked all the night, and labored all the day ;
And what was this allurement, dost thou ask ?

And say : without our hopes, without our fears,
Without the home that plighted love endears,
Without the smile from partial beauty won,
Oh ! what were man ?

I ask you once again :
How comes it that the wondrous essence
Which gave such vigor to those strong-nerved limbs,
Has leaped from its enclosure, and compelled
This noble workmanship of nature thus
To sink into a cold, inactive clod ?

Unto the men, who see not as we see,
Futurity was thought in ancient times,
To be laid open ; and they prophesied ;
And know we not that from the blind have flowed

The highest, holiest raptures of the lyre,
And wisdom married to immortal verse ?

High matter thou enjoimest, O prince of men !
Sad task and hard ; for how shall I relate
To human sense the invisible exploits
Of warring spirits : how, without remorse,
The ruin of so many, glorious once,
And perfect while they stood : how last unfold
The secrets of another world, perhaps
Not lawful to reveal ?

Miscellaneous Examples of Compound Interrogative Sentences.

For what purpose did the infinite Creator give existence to this majestic monument of his almighty power : for what purpose did he create the earth and the heavens, with all their unnumbered hosts ?

Was it not evidently that he might communicate happiness ; and does not this design appear conspicuous on the open face of nature ?

What is the plain and unequivocal indication of all those marks of infinite wisdom, and skilful contrivance in the general dispositions and in all parts of surrounding nature ?

Is it not, that the Creator of all things is infinitely good ?

Is there not a display of infinite goodness in the regular and harmonious disposition of the heavenly orbs ?

Instead of this beautiful order, why was there not the most horrible confusion ? instead of benignant harmony of the spheres, why was there not a perpetual jar, and the most disastrous concussion ?

Is there not a display of infinite goodness in the grandeur and beauty of the creation, so favorably adapted to elevate, to inspire with admiration and fill with the purest pleasure, the devout and contemplative mind ?

Why was not the whole creation so formed as only to excite amazement, terror and despair ?

Is there not a display of infinite goodness in the beautiful scenery of our globe, so agreeably diversified with continents and seas, islands and lakes, mountains and plains, hills and valleys, adapted to various beneficial purposes, and abounding with productions, in endless variety, for the convenience, the support and happiness of its diversified inhabitants ?

Why was not the whole earth like the burning sands of Lybia, or the rugged and frozen mountains of Zembla : why was it not one wide and dreary waste, producing only briers and thorns and poisonous and bitter fruits ?

Is there not a display of infinite goodness in the grateful vicissitudes of the seasons : each bearing upon its bosom its peculiar delights ; the spring arrayed in the most beautiful verdure and decorated with flowers ; the summer abounding with the most delightful prospects, and teeming with luxuriance ; autumn loaded with golden harvests, and the richest variety of fruits ; and even winter, supplying in social enjoyments, and in the noble pleasures of study and contemplation, what it lacks in external charms ?

Why was not the whole year one continued scene of dull uniformity, or so irregular in its changes, as utterly to baffle all the calculations, and arrangements and pursuits of life ; or why was not every sight a spectacle of horror : every sound a shriek of distress : every sweet a most pungent bitter : every gale a blast of pestilence ?

Is it not because the Creator and Preserver of the world is a being of infinite goodness ?

Is it wise or prudent, then, sir, in preparing to breast the storm, if it must come, to talk to this nation of its incompetency to repel European aggression ; to lower its spirit ; to weaken its moral energy ; and to qualify it for easy conquest and base submission ?

If there be any reality in the dangers which are supposed to encompass us, should we not animate the people and adjure them to believe, as I do, that our resources are ample ; and that we can bring into the field a million of freemen ready to exhaust their last drop of blood, and to spend their last cent in defence of the country, its liberty, and its institutions ?

Those who murdered Banquo : what did they win by it ? Substantial good ? permanent power ? or disappointment rather, and sore mortification : dust and ashes : the common fate of vaulting ambition, overleaping itself ? Did not even-handed justice, ere long, commend the poisoned chalice to their own lips ? did they not soon find that for another they had “ filed their mind ; ” that their ambition, though apparently for the moment successful, had but put a barren sceptre in their grasp ; aye, sir,

A barren sceptre in their gripe,
Thence to be wrenched by an unlineal hand :
No son of theirs succeeding ?

If we wished to find an example of a community as favored as any on earth with a salubrious climate ; a soil possessed of precisely that degree of fertility which is most likely to create a thrifty husbandry ; advantages for all the great branches of industry, commerce, agriculture, the fisheries, manufactures, and the mechanic arts ; free institutions of government ; es-

tablishments for education, charity, and moral improvement ; a sound public sentiment ; a widely diffused love of order ; a glorious tradition of ancestral renown ; a pervading moral sense ; and an hereditary respect for religion : if we wished to find a land where a man could desire to live, to educate and establish his children, to grow old and die ; where could we look, where could we wander, beyond the limits of our own ancient and venerable state ?

Is it any proof of greatness, to be able, at the age of seventy-three, to take the lead in a successful and bloodless revolution : to change the dynasty : to organize, exercise and abdicate a military command of three and a half millions of men : to take up, to perform and lay down the most momentous, delicate and perilous duties, without passion, without hurry, and without selfishness ? is it great, to disregard the bribes of titles, office, money : to live, to labor and suffer for great public ends alone : to adhere to principles under all circumstances : to stand before Europe and America conspicuous, for sixty years, in the most responsible stations, the acknowledged admiration of all good men ?

Is this the time, it may be asked, to complain of obstacles to the extinction of war, when peace has been given to the nations, and we are assembled to celebrate its triumphs ?

Upon him, even upon him, graceful and engaging as he may be by the lustre of his many accomplishments, the saying of the Bible does not fail of being realized : that the heart of man is deceitful above all things and desperately wicked : who can know it ?

The disciples of John could not have such a clear view of the ground of acceptance before God, as an enlightened disciple of the Apostles, yet the want of this clear view did not prevent them from being right subjects for John's preparatory instructions ; and what were those instructions ? Soldiers were called on to give up their violence, and publicans their exactions, and rich men the confinement of their own wealth to their own gratification ; and will any man hesitate for a moment to decide whether those who followed them, were in the likeliest state for receiving light and improvement from the subsequent teachings of the Saviour ?

The reforming publicans and harlots of John, were in a state of greater readiness to receive this truth, than either the Pharisees, or those publicans and harlots, who, unmindful of John, still persisted in their iniquities ; and who will be in greater readiness to receive this truth in the present day ? Will it be the obstinate and determinate doers of all that is sinful, and that too in the face of a call, that they should do

works meet for repentance? or will it be those, who, under the influence of this call, do, what the disciples of John did before them: turn them from the evil of their manifest iniquities, and so give proof of their earnestness in the way of salvation?

If it was in behalf of a careless world that the costly apparatus of redemption was reared; if it was in the full front and audacity of their most determined rebellion, that God laid the plan of reconciliation; if it was for the sake of men sunk in the very depths of ungodliness that he constructed his overtures of peace, and sent forth his Son with them amongst our loathsome and polluted dwelling-places; if to get at his strayed children, he had thus to find his way through all those elements of impiety and ungodliness which are most abhorrent to the sanctity of his nature; think you, my brethren, think you, that the God who made such an advancing movement towards the men whose faces were utterly away from him, is a God who will turn his own face away from the man who is moving towards him and earnestly seeking after him, if happily he may find him?

When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it frequently happens in our American plantations, says Mr. Addison, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner; what might not that savage greatness of soul, which appears in these wretches on many occasions, be raised to, were it properly directed; and what color of excuse can there be for the contempt with which we treat this part of our species: that we should not put them upon the common footing of humanity: that we should only set an insignificant fine upon the man who murders them: nay, that we should, as much as in us lies, cut them off from the prospect of happiness in another world, as well as in this, and deny them that which we look upon as the proper means of attaining it?

Is there all day long, a felt solemnity on your spirits, because of God, which follows you whithersoever you go, and causes you to walk with him in the world; are you familiarized to the habit of submitting your will to his will; have you ever for an hour together, looked upon yourself in the light of being the servants of another, and have accordingly run and labored as at the bidding of another? or, utter strangers to this, do you walk in the counsels of your own hearts?

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken by the wind? But what went ye out

to see? A man clothed in soft raiment? They that wear soft raiment, are in kings' houses; but what went ye out to see? A prophet?

Where is the wise, where is the scribe, where is the disputer of this world?

Thou wilt say then unto me, Why doth he yet find fault; for who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed, say unto him that formed it, why hast thou made me thus? hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What, if God, willing to show his wrath and make his power known, endured with much long-suffering the vessels of wrath fitted for destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory; even whom he hath called, not of the Jews only, but also of the Gentiles?

At which time would Mr. Southey pronounce the constitution more secure? In 1639, when Laud presented this report to Charles; or now, when thousands of meetings openly collect millions of dissenters: when designs against the tithes are openly avowed: when books attacking not only the establishment, but the first principles of Christianity, are openly sold in the streets?

Where were these guardians of the constitution, these vigilant sentinels of our rights and liberties, when this law was passed? Were they asleep upon their post? Where was the gentleman from New-York, who has on this debate, made such a noble stand in favor of the constitution: where was the Ajax Telamon of his party; or, to use his own more correct expression, the faction to which he belongs: where was the hero with his seven-fold shield, not of bull's hide, but of brass, prepared to prevent or to punish this Trojan rape, which he now sees meditated upon the constitution of his country by a wicked faction: where was Hercules, that he did not crush this den of robbers that broke into the sanctuary of the constitution? Was he forgetful of his duty; were his nerves unstrung; or was he the very leader of the band that broke down these constitutional ramparts?

Had a stranger at this time gone into the province of Oude, ignorant of what had happened since the death of Sujah Dowla, (that man, who, with a savage heart, had still great lines of character, and who, with all his ferocity in war, had still, with a cultivating hand, preserved to his country the riches which it derived from benignant skies, and a prolific soil;) if this stranger, ignorant of all that had happened in

the short interval, and observing the wide and general devastation, and all the horrors of the scene; of plains unclothed and brown; of vegetables burnt up and extinguished; of villages depopulated and in ruin; of temples unroofed and perishing; of reservoirs broken down and dry; he would naturally inquire, What war has thus laid waste the fertile fields of this once beautiful and opulent country? what evil dissensions have happened, thus to tear asunder and separate the happy societies that once possessed those villages? what disputed succession, what religious rage, has, with unholy violence, demolished those temples, and disturbed fervent but unobtrusive piety in the exercise of its duties? what merciless enemy has thus spread the horrors of fire and sword? what severe visitation of Providence has dried up the fountain, and taken from the face of the earth every vestige of verdure? or rather, what monsters have stalked over the country, tainting and poisoning, with pestiferous breath, what the voracious appetite could not devour?

Know you not
The fire, that mounts the liquor till run o'er,
In seeming to augment it, wastes it?

A living power
Is virtue; or no better than a name
Fleeting as health or beauty, and unsound?
Can I forget, canst thou forget,
When playing with thy golden hair,
How quick thy fluttering heart did move?
What shall the man deserve of human kind,
Whose happy skill and industry combined
Shall prove, what argument could never yet,
The Bible an imposture and a cheat?

Can you question that the soul
Inherits an allegiance, not by choice
To be cast off upon an oath proposed
By each new upstart notion?

But where is now the goodly audit ale:
The purse-proud tenant never known to fail:
The farm which never yet was left on hand:
The marsh reclaimed to most improving land:
The impatient hope of the expiring lease:
The doubling rental?

Could thine art
Make them indeed immortal, and impart

The purity of heaven to earthly joys ;
 Expel the venom and not blunt the dart,
 The dull satiety which all destroys ;
 And root from out the soul the deadly weed that
 cloys ?

For who could sink and settle to that point
 Of selfishness, so senseless who could be,
 So long and perseveringly to mourn
 For any object of his love, removed
 From this unstable world, if he could fix
 A satisfying view upon the state
 Of pure, imperishable blessedness,
 Which reason promises, and Holy Writ
 Ensures to all believers ?

Who would not wish to be from wealth exempt,
 Since riches point to misery and contempt ?

But why so short is love's delightful hour :
 Why fades the dew on beauty's sweetest flower :
 Why can no hymned charm of music heal
 The sleepless woes impassioned spirits feel ?

You are excused,
 But will you be more justified ?

You come to take your stand here, and behold
 The Lady Anne pass from her coronation ?

If in that frame no deathless spirit dwell,
 If that faint murmur be the last farewell,
 If faith unite the faithful but to part,
 Why is this memory sacred to the heart :
 Why does the brother of my childhood seem
 Restored awhile in every pleasing dream :
 Why do I joy the lovely spot to view,
 Where artless friendship blessed when life was new ?

Oh God ! when thou
 Dost scare the world with tempests, set on fire
 The heavens with falling thunderbolts, or fill,
 With all the waters of the firmament,
 The swift dark whirlwind that uproots the woods,
 And drowns the villages ; when, at his call,
 Uprises the great deep and throws himself
 Upon the continent, and overwhelms
 Its cities ; who forgets not at the sight

Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by ?

'T is strange the miser should his cares employ,
To gain those riches he can ne'er enjoy ;
Is it less strange the prodigal should waste
His wealth to purchase what he ne'er can taste ?

Breezes of the South !

Who tossed the golden and the flame-like flowers,
And pass the prairie-hawk that, poised on high,
Flaps his broad wings, yet moves not, ye have played
Among the palms of Mexico, and vines
Of Texas, and have crisped the limpid brooks
That from the fountains of Sonora glide
Into the calm Pacific ; have ye fanned
A nobler or a lovelier scene than this ?

Ye are not sad to see the gathered grain,
Nor when their mellow fruit the orchards cast,
Nor when the yellow woods shake down the ripened
mast ;

Ye sigh not when the sun, his course fulfilled,
His glorious course, rejoicing earth and sky,
In the soft evening, when the winds are stilled,
Sinks where his islands of refreshment lie,
And leaves the smile of his departure spread
O'er the warm colored heaven, and ruddy mountain
head ;

Why weep ye then for him, who having won
The bounds of man's appointed years, at last,
Life's blessings all enjoyed, life's labors done,
Serenely to his final rest has passed,
While the soft memory of his virtues, yet
Lingers like twilight hues, when the bright sun is set ?

Whence is man ;

Why formed at all ; and wherefore as he is :
Where must he find his maker : with what rites
Adore him ? Will he hear, accept and bless ;
Or does he sit regardless of his works ?
Has man within him an immortal seed ;
Or does the tomb take all ? If he survive
His ashes, where ? and in what weal or woe ?

Thou smilest ? These comparisons seem high
To those who scan all things with dazzled eye,
Linked with the unknown name of one whose doom

Has nought to do with glory, or with Rome,
 With Chili, Hellas, or with Araby—*
 Thou smilest ? [Smile : 't is better thus than sigh.]

A nobleman sleeps here to-night : see that
 All is in order in the damask chamber ;
 Keep up the stove ; I will myself to the cellar ;
 And Madame Idenstein
 Shall furnish forth the bed-apparel ; for
 To say the truth, they are marvellous scant of this
 Within the palace precincts, since his highness
 Left it some dozen years ago ; and then
 His excellency will sup doubtless ?

Shall thy good uncle and thy brother Lucius,
 And thou, and I, sit round about some fountain,
 Looking all downwards, to behold our cheeks
 How they are stained, like meadows yet not dry,
 With miry slime left on them by a flood ;
 And in the fountain shall we gaze so long,
 Till the fresh taste be taken from that clearness
 And make a brine-pit with our bitter tears ;
 Or shall we cut away our hands like thine ;
 Or shall we bite our tongues, and in dumb shows
 Pass the remainder of our hateful days ?

CLASS III. COMPOUND EXCLAMATORY SENTENCES.

Compound exclamatory sentences are *declarative*, *interrogative*, *compellative* and *semi-exclamatory* ; the last so called, because only in part exclamatory.

Almost every species of exclamatory sentences appears in a fragmentary form.

It should be observed that the exclamation point, like the interrogation, is not always put at the end of the sentence *only*, but frequently at the end of the parts ; and in loose sentences very frequently. It should be observed farther, that the whole of a sentence is not always exclamatory, even where it is not fragmentary, nor semi-exclamatory. The first part, and often an imperfect portion of the first part, is pointed, and should be treated as exclamatory, while the remainder is simply declarative or interrogative ; and not seldom an exclamation point is found at the end of a sentence, when only the last part, and perhaps a few words of the last part, have an exclamatory character. I may add that occasionally a sentence is pointed as an exclamation, when it is difficult to perceive why : the degree of emotion expressed, being scarcely sufficient to justify it. Frequent examples of such sentences will be found in the following pages. I adduce them, however, as I found them.—Of the occasional aberrations noticed above, I have thought it unnecessary to give illustration : confining myself to entire sentences, pointed and treated as exclamatory.

* This sentence thus abruptly broken off, is a single compact declarative with the first part only expressed. The correlative words are, *indeed—but*.

I. DECLARATIVE EXCLAMATORY SENTENCES.

1. CLOSE DECLARATIVE.

Examples.

The death of Socrates, peaceably philosophizing with his friends', is the most pleasant that could be desired !

Impart to them, in addition to their hereditary valor', that confidence of success which springs from thy presence !

Meek champions of truth' ! no stain of private interest or of innocent blood is on the spotless garment of your renown !

The winds which sweep along the fields, once blooming with groves sacred to the Muses', and over the ruins of temples erected for the arts and sciences', bear on their wings the sighs of expiring widows !

Do not, I implore you, chieftains, countrymen, do not, I implore you, renew the foul barbarities, your insatiate avarice has inflicted on this wretched, unoffending race !

I curse the bond of blood by which you are united ! May fell division, infamy and rout, defeat your projects, and rebuke your hopes ! On you and on your children be the peril of the innocent blood which shall be shed this day !

I remember to have seen, not long since, a charge to the grand jury, by a very eminent English judge, in which the practice of boxing is commended, and the fear is expressed that popular education has been pushed too far !

I do not go too far in saying, that there have been cases of recaptured Africans, brought within the jurisdiction of the United States, who, for aught they gained by their liberation, might as well have remained in the hands of the slave-trader !

May our land be a land of liberty, the seat of virtue, the asylum of the oppressed, a name and a praise in the whole earth, until the last shock of time shall bury the empires of the world in one common undistinguished ruin !

In the structure of their characters, in the course of their action, in the striking coincidences which marked their high career, in the lives and in the deaths of the illustrious men, whose virtues and services we have met to commemorate, and in that voice of admiration and gratitude which has since burst, with one accord, from the twelve millions of freemen who people these States, there is a moral sublimity which overwhelms the mind, and hushes all its powers into silent amazement !

Alas ! such wisdom bids a creature fly,
Whose very sorrow is, that time hath shorn
His natural wings !

Bring with thee
The headlong atheist, who laughs at heaven,
And impiously ascribes events to chance,
To help to solve this wonderful enigma !

The scared owl, on pinions gray,
Breaks from the rustling boughs,
And down the lone vale sails away
To more profound repose !

The very angels quit
Their mansions, unsusceptible of change,
Amid your pleasant bowers to sit,
And through your sweet vicissitudes to range !

A single step, that freed me from the skirts
Of the blind vapor, opened to my view
Glory beyond all glory ever seen
By waking sense, or by the dreaming soul !

Fragmentary Close.

[We have not such another man to die—] Washington
and Hamilton in five years !

Absurd and futile attempt ! [As well might you quench the
stars.]

[He launches forth upon the unknown deep, to discover a
new world, under the patronage of Ferdinand and Isabella.]
The patronage of Ferdinand and Isabella ! [Let us dwell
for a moment on the auspices under which our country
was brought to light.] The patronage of Ferdinand and
Isabella !

The. [Reads.] *A tedious brief scene of young Pyramus,
And his love Thisbe ; very tragical mirth.]*
Merry and tragical ! tedious and brief !
That is, hot ice, and wondrous strange snow.

Shylock. My own flesh and blood to rebel !

Par. [Good, very good : it is so then. Good, very good :
let it be concealed awhile.]

Ber. Undone, and forfeited to cares forever !

That a king's children should be so conveyed
So slackly guarded, and the search so slow
That could not trace them !*

* This and the following example are fragmentary varieties of common occurrence. The conclusion of the sentence is understood : *e. g.* "That a king's children," &c., &c. is unaccountable ; or, is an extraordinary circumstance.

Ah! that deccit should steal such gentle shapes,
And with a visor hide deep vice!

2. COMPACT DECLARATIVE.

1. *Single Compact.*

Examples.

If you see my limbs convulsed', my teeth clenched', my hair bristling', and the cold dews trembling on my brow', then seize me! rouse me! snatch me from my bed!

Oh God! if thou art still the widow's husband, and the father of the fatherless', if in the fullness of thy goodness there be mercies in store for miserable mortals', pity, O pity this afflicted mother, and grant that her hapless orphans may find a friend, a benefactor, a father in thee!

When oblivion shall have swept away thrones, kingdoms and principalities; when every vestige of human greatness, and grandeur and glory shall have mingled into dust, and the last period of time have become extinct; eternity itself shall catch the glowing theme, and dwell with increasing rapture on his name!

When I shall be found, sir, in my place here in the senate, or elsewhere, to sneer at public merit, because it happened to spring up beyond my own State and neighborhood; when I refuse, for any such cause, or for any cause, the homage due to American talent, to elevated patriotism, to sincere devotion to liberty and the country; or if I see an uncommon endowment of heaven; if I see extraordinary capacity and virtue in any son of the South; and if moved by local prejudice, or gangrened by State jealousy, I get up here to abate the tithe of a hair from his just character and just fame, may my tongue cleave to the roof of my mouth!

Happy, happy were it for us, did nature constantly appear to us as it really is, animated and enlivened by its glorious Author!

O, Hamilton! great would be the relief of my mind, were I permitted to exchange the arduous duty of attempting to portray the varied excellence of thy character, for the privilege of venting the deep and unavailing sorrow which swells my bosom, at the remembrance of the gentleness of thy nature, thy splendid talents and placid virtues!

You have vanquished him in the field; strive now to rival him in the arts of peace!

In his hurried march, time has but looked at their imagined immortality; and all its varieties, from the palace to the tomb,

have, with their ruins, erased the very impression of his footsteps!

Talk to them of Naples, of Spain or of South America; they stand forth zealots for the doctrine of divine right; which has now come back to us, like a thief from transportation, under the alias of legitimacy!

We charged him (Charles I.) with having broken his coronation oath; and we are told that he kept his marriage vow! We accuse him of having given up his people to the merciless inflictions of the most hot-headed and hard-hearted of prelates; and the defence is, that he took his little son on his knee and kissed him! We censure him for having violated the articles of the petition of right, after having, for good and valuable considerations, promised to observe them; and we are informed that he was accustomed to hear prayers at six o'clock in the morning!

Recounting the dark catalogue of abuses which they had suffered, and appealing to the Supreme Judge of the world for the rectitude of their intentions; in the name and by the authority of the people, the only fountain of legitimate power, they shook off forever their allegiance to the British crown, and pronounced the united colonies an independent Nation!

Flung into life in the midst of a revolution that quickened every energy of the people who acknowledged no superior, he commenced his course, a stranger by birth, and a scholar by charity!

When thy surges no longer shall roll',
And that firmament's length is drawn back like a scroll',
Then, then shall the spirit, that sighs by thee now,
Be more mighty, more lasting, more chainless than thou!

Though boundless snows the withered heath deform',
And the dim sun scarce wanders through the storm';
Yet shall the smile of social love repay,
With mental light, the melancholy day!

Though glory spread thy name from pole to pole,
Though thou art merciful and brave and just;
Philip, reflect, thou art posting to the goal,
Where mortals mix in undistinguished dust!

O would the scandal vanish with my life,
Then happy were to me ensuing death!

O impotent estate of human life,
Where hope and fear maintain eternal strife:
Where fleeting joy does lasting doubt inspire,
And most we question what we most admire!

Oh! if servility, with supple knees,
 Whose trade it is to smile, to crouch, to please;
 If smooth dissimulation, skilled to grace
 A devil's purpose, with an angel's face;
 If smiling peeresses, and simpering peers,
 Encompassing his throne a few short years;
 If the gilt carriage and the pampered steed,
 That wants no driving, and disdains the lead;
 If guards, mechanically formed in ranks,
 Playing, at beat of drum, their martial pranks,
 Shouldering and standing as if struck to stone,
 While condescending majesty looks on;
 If monarchy consists in such base things,
 Sighing, I say again, I pity kings!

O, had the gods done so, I had not now
 Worthily termed them merciless to us!

Fragmentary Single Compact Sentences.

Examples.

Bootless speed',
 When cowardice pursues and valor flies!

Might I be
 As speechless, deaf and dead as he'!
 Gods'! if he do not die
 But for one moment, one, till I eclipse
 Conception with the scorn of those calm lips'!

[*Cat.* Yet who has stirred? Aurelius, you paint the air
 With passion's pencil.]

Aur. Were my will a sword'!

[*Cass.* Will you dine with me to-morrow?]

Casca. Ay, if I be alive, and your mind hold, and your dinner be worth the eating'!

Would it might please your grace
 On our entreaties to amend your fault'!
 Were I a thunderbolt'!

2. Double Compact.

Examples.

'They are not fighting'; do not disturb them'; they are merely pausing! 'This man is not expiring with agony'; that

man is not dead'; he is only pausing! They are not angry with one another'; they have now no cause for quarrel'; but their country thinks there should be a pause!

He is not content to triumph over the Gauls, the Egyptians and Pharnaces'; he must triumph over his own countrymen!

He is not content to cause the statue of Scipio and Petrius to be carried before him'; he must be graced by that of Cato! He is not content with the simple effigy of Cato'; he must exhibit that of his suicide! He is not satisfied to insult the Romans with triumphing over the death of liberty'; they must gaze upon the representation of her expiring agonies, and mark the writhings of her last fatal struggle!

They did not know that the angel of the Lord would go forth with them, and smite the invaders of their sanctuary; they did not know that generation after generation, would, on this day, rise up and call them blessed: that their names would be handed down, from father to son, the penman's theme, and the poet's inspiration; challenging, through countless years, the jubilant praises of an emancipated people, and the plaudits of an admiring world; no, they knew only, that the arm, which should protect, was oppressing them, and they shook it off: that the chalice presented to their lips was a poisonous one, and they dashed it away!

The wonder is not that two men have died on the same day, but that two such men, after having performed so many, and such splendid services in the cause of liberty, after the multitude of other coincidences which seem to have linked their destinies together, after having lived so long together, the objects of their country's joint veneration, after having been spared to witness the great triumph of their toils at home, and looked together from Pisgah's top on the sublime effect of that grand impulse which they had given to the same glorious cause throughout the world, should on this fiftieth anniversary of the day on which they had ushered that cause into the light, be both caught up to heaven, together, in the midst of their raptures!

Nay, sneak not off thus cowardly; poor souls,
Ye are as destitute of information
As is the lifeless object of my thoughts!

I have no mother, for she died,
When I was very young;
But her memory still around my heart,
Like morning mists, has hung!

Oh mother, mother! do not jest
On such a theme as this;

Though I was but a little child,
 Bitterly I cried,
 And clung to thee in agony,
 When my poor father died !

But triumph not, ye peace-enamored few';
 Fire, nature, genius, never dwelt with you';
 For you no fancy consecrates the scene,
 Where rapture uttered vows, and wept between';
 'T is yours, unmoved to sever and to meet :
 No pledge is sacred, and no home is sweet !

3. LOOSE DECLARATIVE.

1. *Perfect Loose.*

If any', speak'; for him have I offended !

Time flies': words are unavailing': the chieftains declare
 for instant battle !

Too late have I come to the knowledge of thee': too late
 have I begun to love thee !

It seems, gentlemen, this is an age of reason': the time and
 the person are at last arrived, that are to dissipate the errors
 that have overspread the past generations of ignorance !

Not one shall survive to be enslaved ; for ere the tri-colored
 flag shall wave over our prostrate republic, the bones of four
 millions of Americans shall whiten the shores of their country !

And may the disciples of Washington then see, as we now
 see, the flag of the Union floating on the top of the Capitol ;
 and then, as now, may the sun in his course visit no land more
 free, more happy, more lovely, than this our own country !

In caves and forests will I hide myself ; with tigers and with
 savage beasts will I commune ; and when, at length, we meet
 again before the blessed tribunal of that Deity whose mild doc-
 trines, and whose mercies, ye have this day renounced, then
 shall ye feel the agony and grief of soul, which now tear the
 bosom of your weak accuser !

The substantial clothing of our industrious classes, is now
 the growth of the American soil, and the texture of the Ameri-
 can loom ; the music of the water-wheel is heard on the banks
 of our thousand rural streams ; and enterprise and skill, with
 wealth, refinement and prosperity in their train, have studded
 the sea-shore with populous cities, are making their great pro-
 gress of improvement through the interior, and sowing towns
 and villages, as it were, broadcast through the country !

May the fires of their genius and courage animate and sus-
 tain us in our contest, and bring it to a like glorious result :
 may it be carried on with singleness to the objects, that alone

summoned us to it as a great and imperious duty, irksome, yet necessary : may there be a willing, a joyful immolation of all selfish passions on the altar of a common country : may the hearts of our combatants be bold, and, under a propitious heaven, their swords flash victory : may a speedy peace bless us, and the passions of war go off ; leaving in their place a stronger love of country and of each other !

All search was vain, and years had passed : that child was
ne'er forgot,

When once a daring hunter climbed unto a lofty spot :
From thence, upon a rugged crag the chamois never reached,
He saw an infant's fleshless bones the elements had bleached !

There then she had found a grave :
Within that chest had she concealed herself,
Fluttering with joy, the happiest of the happy ;
When a spring lock that lay in ambush there,
Fastened her down forever !

Last noon beheld them full of lusty life :
Last eve, in beauty's circle proudly gay :
The midnight brought the signal-sound of strife :
The morn, the marshalling in arms : the day,
Battle's magnificently stern array !

From pavement rough, or frozen ground,
The engine's rattling wheels resound ;
And soon before his eyes,
The lurid flames, with horrid glare,
Mingled with murky vapors, rise
In wreathy folds upon the air,
And veil the frowning skies !

2. *Imperfect Loose.*

Examples.

To sum up all in one word, it is our country : our dear native land !

This, be it remembered, has been the fruit of intellectual exertion : the triumph of mind !

It is the best classic the world has ever seen : the noblest that has ever honored and dignified the language of mortals !

He aspired to be the highest : above the people : above the authorities : above the laws : above his country !

It was the spirit of liberty which still abides on the earth, and has its home in the bosom of the brave : which but yesterday in beautiful France, restored the violated charter :

which even now burns brightly on the towers of Belgium, and has rescued Poland from the tyrant's grasp'; making their sons, aye, and their daughters too, the wonder and the admiration of the world', the pride and glory of the human race!

It is this, which consecrating the humble circle of the hearth, will at times extend itself to the circumference of the horizon: which nerves the arm of the patriot to save his country: which lights the lamp of the philosopher to amend man: which will yet invigorate the martyr to merit immortality: which, when the world's agony is passed, and the glory of another is dawning, will prompt the prophet, even in his chariot of fire, and in his vision of heaven, to bequeath to mankind the mantle of his memory!

Adieu the silent look: the streaming eye:
The murmured plaint: the deep heart-rending sigh!

In that lone land of deep despair,
No Sabbath's heavenly light shall rise;
No God regard your bitter prayer;
Nor Saviour call you to the skies!

And in the waveless mirror of his mind,
He views the fleet years of pleasure left behind,
Since Anna's empire o'er his heart began:
Since first he called her his before the holy man!

II.—INTERROGATIVE EXCLAMATORY SENTENCES.

1. DEFINITE INTERROGATIVE.

1. *Close Definite.*

Examples.

Was it a wonder then that I seized my prejudices, and with a blush burned them on the altar of my country!

Would you really burn the gospel and erase the statutes for the dreadful equivalent of the crucifix and the guillotine!

Is there nothing that whispers to that right honorable gentleman, that the crisis is too big, that the times are too gigantic to be ruled by the little hackneyed and every-day means of ordinary corruption!

Will you suffer your glory to be thus sullied, in the face of the whole world, and have it said, that a nation, who first dedicated a temple in their city to Clemency, had not found any in yours!

Shall an inferior magistrate, a governor who holds his power of the Roman people, in a Roman province, within sight of Italy, bind, scourge, torture with fire and red-hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen!

Is the legislature, is the rule and government in this country reduced to this state, that it shall find no protection in the administration of the law of the country against persons associating and affiliating for the purpose which they declare here!

Shall the horrors which surround the informer, the ferocity of his countenance and the terrors of his voice, cast such a wide and appalling influence that none dare approach and save the victim which he marks for ignominy and death!

Shall neither the cries of innocence expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his country, restrain the licentious and wanton cruelty of a monster, who, in confidence of his riches, strikes at the root of liberty, and sets mankind at defiance!

Dost thou not see my baby at my breast,
That sucks the nurse asleep!

Is it heaven's will
To try the dust it kindles for a day
With infinite agony!

See ye not yonder how the locusts swarm,
To drink the fountains of your honor up
And leave your hills a desert!

Fragmentary Definite Close.

Examples.

What! The gentleman from Massachusetts, who assisted by his vote to raise the army of twenty-five thousand, alarmed at the danger of our liberties from this very army!

What! the opposition who in 1798 and 1799, could raise an useless army to fight an enemy three thousand miles distant from us, alarmed at the existence of one raised for the attack of the adjoining provinces of the enemy!

What! to resign again
That freedom for whose sake our souls have now
Engraved themselves in blood!

2. COMPACT DEFINITE.

1. *Simple Compact.**Examples.*

Gracious God! Is a tyranny of this kind to be borne with, where law is said to exist!

Would it not be advisable rather to attend to this declared object of the war now, than wait until after the Canadian scheme is effected!

What! might Rome then have been taken, if these men who were at our gates had not wanted courage for the attempt! Rome taken, whilst I was consul!

What! my lords, not cultivate barren land, not encourage the manufactories of your country, not relieve the poor of your flock, if the church is to be at any expense thereby!

Will you sink from manhood, and its nobleness and high estimation, will you tarnish the lustre of a character already established, will you hazard your fortune, will you close up the avenues of the future, which now invites you smilingly to enter, and reap and enjoy, when at best you can gain nothing but revenge, and may miss even that!

2. *Double Compact.**Examples.*

“Am I to find them, not in the pursuit of useful science, not in the encouragement of arts and agriculture, not in the relief of an impoverished tenantry, not in the proud march of an unsuccessful, but not less sacred patriotism, not in the bright page of warlike immortality, dashing its iron crown from guilty greatness, or feeding freedom’s laurel with the blood of the despot; but am I to find them amid drunken panders and corrupted slaves, debauching the innocence of village-life, and even amid the stews of the tavern, collecting or creating the materials of the brothel!”

“What! Must I not only reveal this guilt, must I not only expose this perfidy, must I not only brand the infidelity of a wife and a mother; but must I, amidst the agonies of outraged nature, make the brother proof of the sister’s prostitution!”

These examples are not of the most striking kind, but they are as good as any I have been able to find.

3. LOOSE DEFINITE.

1. *Perfect Loose.**Examples.*

Was it not enough that sorrow robbed the happy home in mourning: was it not enough that disappointment preyed on its loveliest prospects: was it not enough that its little inmates cried in vain for bread, and heard no answer but the poor father's sigh, and drank no sustenance, but the wretched mother's tears: was this a time for passion, conscienceless, licentious passion, with its eye of lust, its heart of stone, its hand of rapine, to rush into the mournful sanctuary of misfortune, casting crime into the cup of woe, and rob the parents of their wealth, their child, and rob the child of her only charm, her innocence!

Oh! Does not the God, who is said to be love, shed over this attribute of his, its finest illustration, when, while he sits in the highest heaven, and pours out his fulness on the whole subordinate domain of nature, and of providence, he bows a pitying regard on the very humblest of his children, and sends his reviving spirit into every heart, and cheers by his presence every home, and provides for the wants of every family, and watches over every sick-bed, and listens to the complaint of every sufferer; and while, by his wondrous mind, the weight of universal government is borne, oh! is it not more wondrous and more excellent still, that he feels for every sorrow, and has an ear open to every prayer!

What! (I exclaimed, as no doubt you are all ready to exclaim,) can this be possible! is it thus that I am to find the educated youth of Ireland occupied! is this the employment of the miserable aristocracy that yet lingers in this devoted country: am I to find them, not in the pursuits of useful science, not in the encouragement of arts and agriculture, not in the relief of an impoverished tenantry, not in the proud march of an unsuccessful but not less sacred patriotism, not in the bright page of warlike immortality, dashing its iron crown from guilty greatness, or feeding freedom's laurel with the blood of the despot; but am I to find them, amid drunken panders, and corrupted slaves, debauching the innocence of village-life, and even amid the stews of the tavern, collecting or creating the materials of the brothel!

What! were you snarling all before I came,
Ready to catch each other by the throat;
And turn you all your hatred now on me!

2. *Imperfect Loose.**Examples.*

What ! to attribute the sacred sanctions of God and nature to the massacre of the Indian's scalping knife : to the cannibal savage, torturing, murdering, roasting and eating, literally, my lords, eating the mangled victims of his barbarous battles !

[Shall I call you soldiers ?] Soldiers ! who have dared to besiege the son of your emperor : who have made him a prisoner in his own entrenchments ! [Can I call you citizens ?] Citizens ! who have trampled under your feet the authority of the senate : who have violated the most awful sanctions ; even those which hostile states have ever held in respect, the rights of ambassadors and the laws of nations !

Look upon my boy as though I guessed it :
Guessed the trial thou wouldst have me make :
Guessed it instinctively !

What ! I that killed the husband, and his father,
To take her in her heart's extremest hate :
With curses in her mouth : tears in her eyes :
The bleeding witness of her hatred by :
With God, her conscience, and these bars against me !

Is there not a sound,
As of some watchword, that recalls at night
All that gave light and wonder to the day,
In these soft words that breathe of loveliness,
And summon to the spirit scenes that rose
Rich on the raptured vision, as the eye
Hung like a tranced thing above the page
That Genius had made golden with its glow :
The page of noble story ; of high towers
And castled halls, envistaed like the line
Of heroes and great hearts, that centuries
Had led before their hearths in dim array ;
Of lake and lawn, and grey and cloudy tree,
That rocked with bannered foliage to the storm
Above the walls it shadowed, and whose leaves,
Rustling in gathered music to the winds,
Seemed voiced as with the sound of many seas !

2. INDEFINITE INTERROGATIVE.

1. *Close Indefinite.**Examples.*

Where is the man, where is the philosopher, who could so live, suffer and die, without weakness and without ostentation !

Who would not prefer this living tomb in the hearts of his countrymen, to the proudest mausoleum that the genius of sculpture could erect !

What ought to be our emotions, as we meet on this anniversary on the spot where the first successful foundations of the great American republic were laid !

How often do we see, in our public gazettes, a pompous display of honors to the memory of some veteran patriot, who has been suffered to linger out his latter days in unregarded penury !

How next to impossible does it seem for them to regulate their thoughts, words and deeds, and all the influences they are perpetually exerting over others, by the purifying love and self-sacrificing humility of the gospel !

Who would not exchange the misgivings and the gloom that overhang this skeptical creed, for the inflexible faith, the ardent hope, the holy rejoicing of him who doubts not for a moment the future reign of universal peace !

Who could have suspected that, under the very roof of virtue, in the presence of a venerable and respected matron, and of that innocent family, whom she had reared up in the sunshine of her example, the most abandoned could have plotted his iniquities !

What a cheering pledge does it give of the stability of our institutions, that while abroad, the benighted multitude are prostrating themselves before the idols which their own hands have fashioned into kings, here, in this land of the free, our people are everywhere starting up, with one impulse, to follow with their acclamations the ascending spirits of the great fathers of the Republic !

How like a mountain devil in the heart
Rules the unreined ambition !

What numbers here through odd ambition strive
To seem the most transported things alive !

O what passions then,
What melting sentiments of kindly care
On the new parents seize !

Ah ! what avails the lengthening mead
By nature's kindest bounty spread
Along the vale of flowers !

How shall I then attempt to sing of Him,
Who, light himself, in uncreated light
Invested deep, dwells awfully retired
From mortal eye, or angel's purer ken !

2. *Compact Indefinite.**

Examples.

How different would have been our lot this day, both as men and citizens, had the Revolution failed of success !

O ! how many favorite schemes of enjoyment would the thought of him and his will put to flight, if faithfully admitted to the inner chambers of the mind !

How wretched is the situation of thy creatures, when they desert Thee, the fountain of life, violate the laws of thy government, and wilfully pursue their own destruction !

What, what are the hours of a splendid wretch like this, compared with those that shed their poppies and their roses upon the pillows of our peaceful and virtuous patriots !

What a dead thing is a clock, with its ponderous embowelments of lead and brass, its pert or solemn dullness of communication, compared with the simple altar-like structure, and silent heart-language of the old dial !

What were the selfish and petty strides of an Alexander, to conquer a little section of a savage world, compared with this generous, this magnificent advance towards the emancipation of the entire world !

What pride did you not feel in that soil, when you lately welcomed the nation's guest, the venerable champion of America, to the spot where the first note of struggling freedom was uttered, which sounded across the Atlantic, and drew him from all the delights of life to enlist in our cause !

How well would it have been, had he but retraced the fountain of that document : had he recalled to mind the virtues it rewarded ; the pure train of honors it associated ; the line of spotless ancestry it distinguished ; the high ambition its bequests inspired ; the moral imitation it imperatively commanded !

What an accession of glory and magnificence does Dr. Herschell superadd to it, when, instead of supposing all those

* Examples of the single compact only are adduced.

suns fixed, and the motion confined to their respective planets, he loosens those multitudinous suns themselves from their stations, sets them all into motion with their splendid retinue of planets and satellites, and imagines them, thus attended, to perform a stupendous revolution, system above system, around some grander, unknown centre, somewhere in the boundless abyss of space! and when, carrying on the process, you suppose even that centre itself not stationary, but also counterpoised by other masses in the immensity of spaces, with which, attended by their accumulated trains of

Planets, suns, and adamantine spheres
Wheeling unshaken through the void immense,

it maintains harmonious concert, surrounding, in its vast career, some other centre still more remote and stupendous, which in its turn—!

Why do you repeat
My words, as if you feared to trust your own!

How would those rescued thousands bless thy name,
Should'st thou betray us!

How quickly nature falls into revolt,
When gold becomes her object!

Oh how comely it is, and how reviving
To the spirits of just men, long oppressed,
When God into the hands of their deliverer
Puts invincible might
To quell the mighty of the earth!

But oh! how altered was its sprightlier tone,
When Cheerfulness, a nymph of healthiest hue,
Her bow across her shoulder flung,
Her buskins gemmed with morning dew,
Blew an inspiring air, that dell and thicket rung!

3. *Loose Indefinite.*

1. *Perfect Loose.*

Examples.

What noble institutions: what a comprehensive policy;
what wise equalization of every political advantage!

What prepossession, what blindness, must it be to compare
the son of Sophronius with the son of Mary! what an immeasurable distance between them!

How insensible have christians and the christian ministry been to the inestimable value of the peace principle : how little have they realized its truth, power, beauty !

Who shall say for what purpose a mysterious Providence may not have designed her : who shall say that when in its follies and its crimes, the old world may have interred all the pride of its power, and all the pomp of its civilization, human nature may not find its destined renovation in the new !

Why is it that to man have been given passions which he cannot tame, and which sink him below the brute ; and why is it that a few ambitious men are permitted by the great Ruler, in the selfish pursuit of their own aggrandizement, to scatter in ruin, desolation and death, whole kingdoms !

How many darling habits would be abandoned, if the whole man were brought under the dominion of this imperious visitor ; and how many affections would be torn away from the objects on which they are now fastened, if God were at all times attended to and regarded with that affection which he at all times demands of us !

What, though in our history, I read of no patriarchs and prophets and divine legislators ; of no pillar of cloud by day and of fire by night ; not of the terrors of Sinai, or the vision of Pisgah ; not of the chariot of fire and the mantle of power ; nor yet of the fiery tempest of Sodom or the severed waves of Jordan ! what, though in the records of his dealings with us, I read not that he stood and measured the earth ; that he beheld and drove asunder the nations ; that the mountains saw him and trembled ; that the deep lifted up his hands on high ; that the sun and moon stood still in their habitations ! what, though in the history of the founders of our institutions, I read not of cloven tongues like as of fire ; nor of the earthquake at midnight that burst the prison-gates ; not of the trance of Peter, nor the vision of Cornelius, nor the mid-day glory that struck Paul with blindness !*

How beautiful is all this visible world :

How beautiful in its action and itself !

How fair its lawns and sheltering woods appear :

How sweet its streamlet murmurs in mine ear !

How friendly the hand that faith is now lending :

How benignant her look o'er the pillow while bending :

How sweet, how assuring, her smile !

* Each of the three parts of this long perfect loose indefinite, it may be well to say, is a compact sentence having only the first word (*what*) of the first part expressed ; (see *Compound Compact Indefinite Interrogative Sentences*, *Note* ;) and having an imperfect loose construction in the second part. The correlative words, I need scarcely add, are *yet—though*.

What affections the violet awakes !
 What loved little islands, twice seen in their lakes,
 Can the wild water-lily restore !
 What landscapes I read in the primrose's looks !
 And what pictures of pebbled and minnowy brooks,
 In the vetches that tangled their shore !

2. *Imperfect Loose.*

Examples.

Where, in the compass of human literature, can the fancy be so elevated by sublime description : can the heart be so warmed by simple, unaffected tenderness !

What a pity that the object of that guilty confidence had not something of humanity : that as a female, she did not feel for the character of her sex : that as a mother, she did not mourn over the sorrows of a helpless family !

But how much nobler will be our sovereign's boast in having it to say that he found law dear, and left it cheap : found it a sealed book, and left it a living letter : found it a patrimony of the rich ; left it the inheritance of the poor : found it the two-edged sword of craft and oppression ; left it the staff of honesty, and the shield of innocence !

What a proud testimony does it bear to the character of our nation, that it is able to make a proper estimate of services like these : that while in other countries, the senseless mob fall down in stupid admiration, before the bloody wheels of the conqueror, even the conqueror by accident, in this, our people rise, with one accord, to pay their homage to intellect and virtue !

Oh ! how recreating is it to feel that occasions may rise in which the soul of man may resume her pretensions : in which she hears the voice of nature whispering to her, "I have made man erect that he may look up to heaven" : in which even I can look up with calm security to the court, and down with the most profound contempt on the reptile I mean to tread upon !

3. *INDIRECT INTERROGATIVE.*

Examples.

Surely, they were indignant at this treatment : surely, the air rings with reproaches upon a man who has thus made them stake their reputation upon a falsehood ; and then gives them little less than the lie direct to their assertions ! [No, sir ; nothing of all this is heard from our cabinet.]

Surely, a people with whom we were connected by so many natural and adventitious ties, had some claim upon our humanity : surely, if our duty required that they and theirs should be sacrificed to our interests, or our passions, some regret mingled in the execution of the purpose ! We postponed the decree of ruin until the last moment : we hesitated, we delayed, until longer delay was dangerous ! [Alas ! sir, there was nothing of this kind.]

I see no swords and bucklers on these floors !

Sure they lie,
Who say thou cam'st a secret spy !

[Heaven ! are thy thunders idle ? and thou earth,
That yet endurest his tread,] thou wilt not part
Beneath him, and deep hide his infamy !

Oh ! the count
Is pleasant then ; and thou wouldst fain forget
An humble villager, who only boasts
The treasure of the heart !

4. THE DOUBLE INTERROGATIVE.

Could not our Warren, our Montgomery, our Mercer, our Greene, our Washington appease thy vengeance for a few short years ; shall none of our early patriots be permitted to behold the perfection of their own work in the stability of our government and the maturity of our institutions ; or hast thou predetermined, dread King of Terrors ! to blast the world's best hope, and, by depriving us of all the conductors of our glorious Revolution, compel us to bury our liberties in their tombs !

III. COMPELLATIVE EXCLAMATORY SENTENCES.

1. *Examples at the beginning.*

Friends, Romans, countrymen' ! lend me your ears.

Men ! brethren ! and fathers' ! hear ye my defence which I now make unto you !

Oh thou disconsolate widow' ! robbed, so cruelly robbed, and in so short a time, both of a husband and a son' ! what must be the plenitude of thy sufferings !

Friends ! fellow-citizens ! and countrymen ! who have honored me with your presence and attention on this occasion, I thank you : I thank you from my heart.

Ye, who have hearts of pity ! ye, who have experienced

the anguish of dissolving friendship! who have wept and still weep over the moldering ruins of departed kindred!—ye can enter into the reflection.

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!

Oh Luxury! thou curst by Heaven's decree,
How ill exchanged are things like these for thee!

My mother earth!
And thou, fresh breaking day! and you, ye mountains!
Why are ye beautiful?

Fair star of evening! splendor of the west!
Star of my country! on the horizon's brink
Thou hangest.

Most potent, grave and reverend seigniors!
My very noble and approved good masters!
That I have ta'en away this old man's daughter,
Is most true.

O day the fairest sure that ever rose!
Period and end of anxious Emma's woes!
Sire of her joy, and source of her delight!
O, winged with pleasure, take thy happy flight,
And give each future morn a tincture of thy white.

Ye well arrayed! ye lilies of our land!
Ye lilies male! who neither toil nor spin,
(As sister lilies might,) if not so wise
As Solomon, more sumptuous to the sight!
Ye delicate! whom nothing can support,
Yourselves most insupportable! for whom
The winter rose must blow, the sun put on
A brighter beam in Leo, silky-soft
Favonius breathe still softer, or be chid,
And other worlds send odors, sauce and song,
And robes, and notions, framed in foreign looms!
O ye Lorenzos of our age! who deem
One moment unamused a misery
Not made for feeble man, who call aloud
For every bauble driveled o'er by sense,
For rattles and conceits of every cast,
For change of follies and relays of joy,
To drag you patient through the tedious length
Of a short winter's day!—say, sages! say,

Wit's oracles ! say, dreamers of gay dreams !
 How will you weather an eternal night,
 Where such expedients fail ?

2. *Examples in the middle.*

And he said, Men ! brethren ! and fathers ! hearken.
 But Peter standing up with the eleven, lifted up his voice
 and said unto them, Ye men of Judea ! and all ye that dwell
 at Jerusalem ! be this known unto you.

I love thee, mournful, sober-suited night !
 When the faint moon, yet lingering in her wane,
 And veiled in clouds, with pale uncertain light
 Hangs o'er the waters of the restless main.

3. *Examples at the end.*

By the end is here meant, it will be borne in mind, the end of a proposition.

Now that you are gone, who will take your place, servant
 of God, and friend of man ?

Is this your triumph, this your proud applause,
 Children of truth, and champions of her cause ?

Behold, you powers !
 To whom you have entrusted human kind !
 See Europe, Africa, Asia, put in balance,
 And all weighed down by one light, worthless woman !

And say, Supernal powers ! who deeply scan
 Heaven's dark decrees, unfathomed yet by man !
 When shall the world call down to cleanse her shame
 That embryo spirit, yet without a name :
 That friend of nature, whose avenging hands
 Shall burst the Lybian's adamantine bands ?

How could ye do this, ye slaves and miserable panders
 of tyranny ?

On, ye brave,
 Who rush to glory and the grave !

Then melt, ye elements ! that formed in vain
 This troubled pulse and visionary brain !
 Fade, ye wild flowers ! memorials of my doom !
 And sink, ye stars ! that light me to the tomb !

IV. SEMI-EXCLAMATORY.

Examples.

So thought Palmyra ! where is she !

They will cry in the last accents of despair', oh ! for a Washington, an Adams, a Jefferson !*

Gentlemen, we are at the point of a century from the birth of Washington'; and what a century it has been !

At the end of the very next century, if she proceeds as she seems to promise', what a wondrous spectacle may she not exhibit !

When Jesus saw that he was very sorrowful, he said', How hardly shall they that have riches enter into the kingdom of God !

And when he came to himself, he said', How many hired servants of my father have enough and to spare, and I perish with hunger !

If ye then, being evil, know how to give good gifts unto your children', how much more shall your heavenly Father give the Holy Spirit to them that ask him !

Praise and thanksgiving are the most delightful business of heaven'; and God grant that they may be our greatest delight, our most frequent employment, on earth !

O Jerusalem', Jerusalem', thou that killest the prophets and stonest them that are sent unto thee', how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !†

When the sun rises or sets in the heavens, when autumn pours forth its fruits, or when winter returns in its awful forms, happy were it for us, did we view the Creator and Preserver of all, continually manifesting himself in his various works !

When a government forbids its citizens, under pain of death, to receive any pension or largess from the hands of foreigners, how gentle and easy is that law to those, who, for the sake of their fatherland and liberty, would of their own accord abstain from so unworthy an act ! but on the contrary, how harsh and oppressive does it appear to those who care for nothing but their selfish gains !

If for the prosperity of our worldly attempts, for avoiding dangers that threaten us with pain and damage, for defeating the adversaries of our secular quiet, we make our song of victory, how much more for the happy progress of our spiritual affairs, for escaping those dreadful hazards of utter ruin and endless torture, for vanquishing sin and hell, those irreconcilable enemies to our everlasting peace, are we obliged to utter triumphant anthems of joy and thankfulness !

* I. e. Oh ! what would we not give for a Washington, &c. &c.

† This sentence strictly speaking is wholly exclamatory ; but the appellative portion being virtually declarative, I include this and other cases of the same kind, in the semi exclamatory species.

Yes, beauty dwells in all our paths, but sorrow too is there :
How oft some cloud within us dims the bright, still summer
 air,
When we carry our sick hearts abroad amidst the joyous
 things,
That through the leafy places glance on many-colored wings !

Auspicious Hope ! in thy sweet garden grow
Wreaths for each toil, a charm for every woe :
Won by their sweets, in nature's languid hour,
The way-worn pilgrim seeks thy summer bower :
There, as the wild bee murmurs on the wing,
What peaceful dreams thy handmaid spirits bring !
What viewless forms the Æolian organs play,
And sweep the furrowed lines of anxious thought
 away !

Look then abroad through nature to the range
Of planets, suns and adamantine spheres,
Wheeling unshaken through the void immense,
And speak, O man ! does this capacious scene
With half that kindling majesty dilate
Thy strong conception, as when Brutus rose
Refulgent from the stroke of Cæsar's fate
Amid the crowd of patriots, and his arm
Aloft extending, like eternal Jove
When guilt brings down the thunder, called aloud
On Tully's name, and shook his crimson steel,
And bade the father of his country, hail !
For lo ! the tyrant prostrate on the dust,
And Rome again is free !

Land of our fathers ! though 't is ours to roam
A land upon whose bosom thou might'st lie,
Like infant on its mother's ; though 't is ours
To gaze upon a nobler heritage
Than thou couldst e'er unshadow to thy sons ;
Though ours to linger upon fount and sky,
Wilder, and peopled with great spirits who
Walk with a deeper majesty than thine ;
Yet, as our fatherland, oh who shall tell
The lone mysterious energy which calls
Upon our sinking spirits to walk forth
Amid thy wood and mount, where every hill
Is eloquent with beauty, and the tale
And song of centuries, the cloudless years
When fairies walked thy valleys, and the turf

Rung to their tiny footsteps, and quick flowers
Sprang with the lifting grass on which they trode :
When all the landscape murmured to its rills,
And Joy with Hope slept in its leafy bowers !

Miscellaneous Examples of Exclamatory Sentences.

Blush, then, ministers and warriors of imperial France, who have deluded your nation by pretensions to a disinterested regard for its liberties and rights ! disgorge the riches extorted from your fellow-citizens, and the spoils amassed from confiscation and blood ! restore to impoverished nations the price paid by them for the privilege of slavery, and now appropriated to the refinements of luxury and corruption ! approach the tomb of Hamilton, and compare the insignificance of your gorgeous palaces with the awful majesty of this tenement of clay !

If charters are not deemed sacred, how miserably precarious is every thing founded upon them !

But I forbear, and come reluctantly to the transactions of that dismal night, when in such quick succession we felt the extremes of grief, astonishment, and rage : when heaven in anger, for a dreadful moment, suffered hell to take the reins : when Satan with his chosen band opened the sluices of New England's blood, and sacrilegiously polluted our land with the dead bodies of her guiltless sons !

May that magnificence of spirit, which scorns the low pursuits of malice, may that generous compassion, which often preserves from ruin even a guilty villain, forever actuate the noble bosoms of Americans !

Tell me, ye bloody butchers ! ye villains high and low ! ye wretches who contrived, as well as ye who executed the inhuman deed ! do you not feel the goads and stings of conscious guilt pierce through your savage bosoms !

Unhappy Monk ! cut off, in the gay morn of manhood, from all the joys which sweeten life : doomed to drag on a pitiful existence, without even a hope to taste the pleasures of returning health !

Ye dark, designing knaves ! ye murderers ! parricides ! how dare you tread upon the earth, which has drank in the blood of slaughtered innocents, shed by your hands : how dare you breathe that air which wafted to the ear of heaven the groans of those who fell a sacrifice to your accursed ambition ! But if the laboring earth doth not expand her jaws, if the air you breathe is not commissioned to be the minister of death, yet hear it and tremble ! The eye of heaven penetrates the darkest chambers of the soul : traces the leading clue through all the

labyrinths which your industrious folly has devised; and you, however you may have screened yourselves from human eyes, must be arraigned, must lift your hands, red with the blood of those whose death you have procured, at the tremendous bar of God!

May this Almighty Being graciously preside in all our councils: may he direct us to such measures as he himself shall approve, and be pleased to bless: may we ever be a people favored of God: may our land be a land of liberty, the seat of virtue, the asylum of the oppressed, a name and a praise in the whole earth, until the last shock of time shall bury the empires of the world in one common undistinguished ruin!

The voice of your father's blood cries to you from the ground, My sons, scorn to be slaves! In vain we met the frowns of tyrants; in vain we crossed the boisterous ocean, found a new world, and prepared it for the happy residence of liberty; in vain we toiled; in vain we fought; we bled in vain; if you, our offspring, want valor to repel the assaults of her invaders!

Say, fellow-citizens! what dreadful thought now swells your heaving bosoms! You fly to arms: sharp indignation flashes from each eye: revenge gnashes her iron teeth: death grins a hideous smile, secure to drench his greedy jaws in human gore; whilst hovering furies darken all the air!

For what task more delightful than to contemplate the successful struggles of virtue: to see it, at one moment, panting under the grasp of oppression, and rising in the next with renewed strength, as if, like the giant son of earth, she had acquired vigor from the fall: to see hope and disappointment, plenty and want, defeats and victories, following each other in rapid succession, and contributing, like light and shade, to the embellishment of the piece!—What more soothing to the soft and delicate feelings of humanity, than to wander, with folded arms and slow and pensive step, amidst the graves of departed heroes, to indulge the mingled emotions of grief and admiration: at one moment, giving way to private sorrow, and lamenting the loss of a friend, a relation, a brother; in the next, glowing with patriot warmth, gazing with ardor on their wounds, and invoking their spirits, while we ask Heaven to inspire us with equal fortitude!

Strange, unaccountable paradox! How much more rational would it be to argue that the natural enemy of the privileges of freemen is he who is robbed of them himself!

How many opportunities do foreign attachments afford, to

tamper with domestic factions : to practice the arts of seduction : to mislead public opinion : to influence or awe the public councils !

How novel, how grand the spectacle !

Commencing his administration, what heart is not charmed with the recollection of the pure and wise principles announced by himself as the basis of his political life !

No matter how we may have graduated in the scale of nations ; no matter with what wreath we may have been adorned, or what blessings we may have been denied ; no matter what may have been our feuds, our follies, or our misfortunes ; it has at least been universally conceded, that our hearths were the home of the domestic virtues ; and that love, honor, and conjugal fidelity, were the dear and indisputable deities of our household !

It is without remedy : it is without antidote : it is without evasion !

Under such a visitation, how dreadful would be the destiny of the virtuous and the good, if the providence of our constitution had not given you the power, as, I trust, you will have the principle, to bruise the head of the serpent and crumble the altar of its idolatry !

But I do ask you, of what materials must the man be composed, who could thus debase the national liberality ! What ! was the recompense of that lofty heroism which has almost appropriated to the British navy the monopoly of maritime renown, was that grateful offering which a weeping country pours into the lap of its patriot's widow, and into the cradle of its warrior's orphans, was that generous consolation with which a nation's gratitude cheers the last moments of her dying hero, by the portraiture of his children sustained and ennobled by the legacy of his achievements, to be thus deliberately perverted into the bribe of a base, reluctant, unnatural prostitution ! Oh ! I know of nothing to parallel the self-abasement of such a deed, except the audacity that requires an honorable jury to abet it !

Gracious God ! is it not enough to turn mercy herself into an executioner ! You convict for murder ; here is the hand that murdered innocence : you convict for treason ; here is the vilest disloyalty to friendship : you convict for robbery : here is one who plundered virtue of her dearest jewel, and dissolved it even in the bowl of that hospitality held out to him !

What ! must I not only reveal this guilt, must I not only expose this perfidy, must I not only brand the infidelity of a wife and a mother ; but must I, amidst the agonies of out-

raged nature, make the brother proof of the sister's prostitution !

Happy was it for Ireland that she had recovered her rights by victory, not stained by blood : not a victory bathed in the tears of a mother, a sister, or a wife : not a victory hanging over the grave of a Warren or a Montgomery, and uncertain whether to triumph in what she had gained, or to mourn over what she had lost !

Must we then realize that Hamilton is no more : must the sod, not yet cemented on the tomb of Washington, still moist with our tears, be so soon disturbed to admit the beloved companion of Washington ; the partner of his dangers ; the object of his confidence ; the disciple who leaned upon his bosom ! Insatiable Death ! will not the heroes and statesmen whom mad ambition has sent from the crimsoned fields of Europe, suffice to people thy dreary dominions !

Could not our Warren, our Montgomery, our Greene, our Washington appease thy vengeance for a few short years ; shall none of our early patriots be permitted to behold the perfection of their own work in the stability of our government, and the maturity of our institutions ; or hast thou predetermined, dread King of Terrors ! to blast the world's best hope, and, by depriving us of all the conductors of our glorious Revolution, compel us to bury our liberties in their tombs !

O Hamilton ! great would be the relief of my mind, were I permitted to exchange the arduous duty of attempting to portray the varied excellence of thy character, for the privilege of venting the deep and unavailing sorrow which swells my bosom at the remembrance of the gentleness of thy nature : of thy splendid talents and placid virtues !

I tremble to think that I am called to attack, from this place, a crime, the very idea of which almost freezes one with horror : a crime, too, which exists among the polite and polished orders of society ; and which is accompanied with every aggravation : committed with cool deliberation, and openly in the face of day !

And was there, O my God ! no other sacrifice valuable enough : would the cry of no other blood reach the place of retribution and wake justice, dozing over her awful seat !

Had it not had its advocates, had not a strange preponderance of opinion been in favor of it, never, O lamented Hamilton ! hadst thou thus fallen, in the midst of thy days, and before thou hadst reached the zenith of thy glory !

O that I possessed the talent of eulogy, and that I might be permitted to indulge the tenderness of friendship, in paying

the last tribute to his memory ! O that I were capable of placing this great man before you.*

Approach, and behold, while I lift from this sepulchre its covering ! Ye admirers of his greatness ! ye emulous of his talents and his fame ! approach and behold him now ! How pale ! how silent ! No martial bands admire the adroitness of his movements ; no fascinated throng weep, and melt, and tremble at his eloquence ! Amazing change ! a shroud, a coffin, a narrow subterraneous dwelling—this is all that now remains of Hamilton !

Where would be the spirit, where the courage of their slain fathers ? Snatched and gone from ignoble sons ! What should we answer to the children we leave behind ; who will take their praise or their reproach, from the conduct of their sires, and those sires republicans : who, rejecting from the train of their succession the perishing honors of a ribbon or a badge, are more nobly inspired to transmit the unfading distinctions that spring from the resolute discharge of all the patriot's high duties !

Impious as well as insulting ! The leopard cannot change his spots or the Ethiopian his skin, but *we, we*, are to put off our bodies and become unlike ourselves as the price of our safety !

When it happens that some of them are surrendered up, on examination and allowance of the proofs, it is not unusual to advert to it as an indication of British justice and generosity ! The very act, which, to an abstract judgment, should be taken as stamping a seal upon the outrage by the acknowledgment it implies from themselves of the atrocity, is converted into the medium of homage and praise ! Inverted patriotism : drooping, downcast honor ! to derive a pleasurable sensation from the insulting confession of a crime !

They did not know that the angel of the Lord would go forth with them, and smite the invaders of their sanctuary : they did not know that generation after generation, would, on this day, rise up and call them blessed ; that the sleeping quarry would leap forth to pay them voiceless homage ; that their names would be handed down, from father to son, the penman's theme and the poet's inspiration : challenging, through countless years, the jubilant praises of an emancipated people, and the plaudits of an admiring world ! No ! they knew, only, that the arm which should protect, was oppressing them ; and they shook it off : that the chalice pre-

* Each of these exclamations is the first part of a single compact, beginning with *if* : the second part beginning with *then* being understood. *If it was so that, &c., then, &c.*

sented to their lips was a poisoned one; and they dashed it away!

Sole survivor of an assembly of as great men as the world has witnessed, in a transaction, one of the most important that history records; what thoughts, what interesting reflections must fill his elevated and devout soul! If he dwell on the past, how touching its recollections: if he survey the present, how happy; how joyous; how full of the fruition of that hope, which his ardent patriotism indulged: if he glance at the future, how does the prospect of his country's advancement almost bewilder his weakened conception! Fortunate, distinguished patriot! interesting relic of the past!

Alas! those attic days are gone: that sparkling eye is quenched: that voice of pure and delicate affection, which ran with such brilliancy and effect through the whole compass of colloquial music, now bright with wit, now melting in tenderness, is hushed forever in the grave!

Thus lived and thus died our sainted Patriots! May their spirits still continue to hover over their countrymen, inspire their councils, and guide them in the same virtuous and noble path; and may that God, in whose hands are the issues of all things, confirm and perpetuate, to us, the inestimable boon which through their agency, he has bestowed, and make our Columbia, the bright example for all the struggling sons of liberty around the globe!

Great Heaven! how frail thy creature man is made:
How by himself insensibly betrayed!

How blest the solitary's lot;
Who all-forgetting, all-forgot,
Within his humble cell,
The cavern wild with tangling roots,
Sits o'er his newly-gathered fruits,
Beside his crystal well!

Our portion is not large, indeed,
But then how little do we need!

Famine, plague, war, and an unnumbered throng
Of guilt-avenging ills, to man belong:
What black, what ceaseless cares besiege our state:
What strokes we feel from fancy and from fate!

O happy plains, remote from war's alarms,
And all the ravages of hostile arms;
And happy shepherds, who, secure from fear,
On open downs preserve your fleecy care;

Whose spacious barns groan with increasing store
And whirling flails disjoint the creaking floor !

How I dreamt
Of things impossible ;
Of joys perpetual in perpetual change ;
Of stable pleasures on the tossing wave ;
Eternal sunshine in the storms of life :
How richly were my noontide trances hung
With gorgeous tapestries of pictured joys ;
Joy behind joy, in endless perspective !

Life ! Ask my life ! confess ! record myself
A villain for the privilege to breathe,
And carry up and down this cursed city,
A discontented and repining spirit,
Burdensome to itself, a few years longer,
To lose it, may be at last, in a lewd quarrel
For some new friend, treacherous and false as thou art !
No.

Oh Heaven ! that one might read the book of fate,
And see the revolution of the times
Make mountains level, and the continent,
Weary of solid firmness, melt itself
Into the sea ; and, other times, to see
The beachy girdle of the ocean
Too wide for Neptune's hips : how chances mock,
And changes fill the cup of alteration
With divers liquors !

Ha ! again.
Said he, young Harry Percy's spur was cold :
Of hotspur, coldspur : that rebellion
Had met ill luck !

Now bind my brows with iron ; and approach
The raggedest hour that time and spite dare bring,
To frown upon the enraged Northumberland ;
Let heaven kiss earth ; now let not nature's hand
Keep the wild flood confined ; let order die ;
And let this world no longer be a stage,
To feed contention in a lingering act,
But let one spirit of the first born Cain
Reign in all bosoms ; that, each heart being set
On bloody courses, the rude scene may end,
And darkness be the burier of the dead !

Oh, yet, for God's sake, go not to these wars !
 [The time was, father, that you broke your word,
 When you were more endeared to it than now.]

What ! is my lord of Winchester installed,
 And called unto a cardinal's degree !

She is beholden to thee, gentle youth !
 Alas ! poor lady ! desolate and left !

Ha ! majesty ! how high thy glory towers
 When the rich blood of kings is set on fire !

What ! the kind Ismena
 That nursed me : watched my sickness !

What ! love my foe :
 Love one descended from a race of tyrants,
 Whose blood yet reeks on my avenging sword !

Hippolitus !*
 Am I alive or dead ! Is this Elysium !
 'T is he ! 't is all Hippolitus !

Why look you so upon me ?
 I am but sorry, not afeared ! delayed,
 But nothing altered !

'Would thou hadst less deserved ;
 That the proportion both of thanks and payment
 Might have been mine !

THE MIXED SENTENCE, CIRCUMSTANCE AND PARENTHESIS.

The preceding classification comprises, I believe, every variety of sentence to be found in the English language ; and, indeed, in any language, whether ancient or modern ; for in them all, the laws of construction, if we except an unimportant difference in the arrangement of words, are precisely the same. It now only remains to observe, that these sentences are not always found in a pure state. They are frequently combined ; and when combined, they are equally necessary to the sense and construction, or one or more of them, are necessary to the sense, but not to the construction, or one or more of them are necessary neither to the sense nor construc-

* This is not compellative, but a simple declarative exclamation.

tion. In the first case, I call the sentence a mixed sentence : in the second, the part or sentence not necessary to the construction, I call, after Dr. Blair, a circumstance : in the third case, the part or sentence inserted, but neither necessary to the sense nor construction, I call a parenthesis.

As the combinations, of course, somewhat modify the delivery, their peculiarities should be understood. I shall, therefore, before dismissing the classification of sentences, describe them : subjoining as hitherto a number of examples, sufficient for all the purposes of illustration.

I. The mixed sentence is formed of two or more of the same species, or of different species of sentences, so combined, that both or all are equally necessary to the construction and the sense.

Examples.

It is happy that these governors into whose hands you have resigned your power, are so good, and so gracious, as to continue your allowance to see plays.

It is the garment of vengeance with which the Deity arrays himself, when he comes forth to punish the inhabitants of the earth.

The counsel remarked that one of the letters should not be taken in evidence, because it was evidently and abstractedly private.

It is all resolute, manly resistance for conscience and liberty's sake, not merely of an overwhelming power, but of all the force of long-rooted habits and native love of order and peace.

If I were an American, as I am an Englishman, while a foreign troop remained in my country, I never would lay down my arms.

I'm surprised at that ;
Where I come from, it is the common chat.

When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious union ; on states dissevered, discordant, belligerent ; on a land rent with civil feuds, or drenched, it may be, in fraternal blood ! let their last feeble and lingering glance, rather, behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced : its arms and trophies streaming in their original lustre : not a stripe erased or polluted, nor a single star obscured : bearing for its motto, no such

miserable interrogatory as, What is all this worth? nor those other words of delusion and folly, Liberty first and union afterward; but every where, spread all over in characters of living light, blazing on all its ample folds as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart, Liberty and union, now and forever, one and inseparable!

The first three of these examples are respectively combinations of close and single compact sentences.

The fourth is a combination of a close and double compact.

The fifth is a combination of three single compacts. It is compact as a whole, and has a compact in each of its parts: *if—then*, being the correlative words of the whole: *as—so*, of the first part, and *while—then*, of the second.

The sixth contains two single compacts: one comprising the whole, and the other the second part: the first has the correlative words, *therefore—for, because*, and the second, *where—there*.

The last, a noble sentence, is singularly interlaced and complicated. It opens with the first part of a single compact, the second part of which begins the first of a double compact with the first and third proposition expressed; the last beginning at the exclamation and continuing with an imperfect loose construction until the word *motto* is reached; when another double compact with the first and third proposition expressed, is commenced to terminate only with the close. Let these examples suffice to show the nature of the mixed sentence.

II. A circumstance is a part of a simple or compound sentence, required by the sense, but not essential to the grammatical construction.

It may be a word, clause or sentence: if a sentence, almost any of the species or varieties enumerated in the preceding classification.

It may stand at the beginning, in the middle, (by which I mean any where between the first and last word,) or at the end of a simple, or part of a compound sentence. At the beginning it should be followed, in the middle, preceded and followed, and at the end, preceded by a comma: at the end of the first part of a compact, it should have the comma after it: at the end of any part of a loose sentence except the last, it should be followed by the semicolon or colon: at the end of a simple, or of the last part of a compound sentence, it terminates of course with the period.

1. *Examples at the beginning.*

Thus, the Puritan was made up of two different men.

Soon, we hear they have filled Jerusalem with their doctrine.

In these respects, our poetry is more true to nature, and more conformable to just taste.

On the other side, there are those who have no love for

polished perfection of style : for sustained and unimpassioned accuracy : for persuasive but equable diction.

Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and to commune with him face to face.

In the midst of all this peace, this innocence, and this tranquillity, this feast of the mind, this pure banquet of the heart, the destroyer comes.

2. *Examples in the middle.*

There is, therefore, now, no condemnation to them that are in Christ Jesus.

Whether, in any country, a choice altogether unexceptionable has been made, seems doubtful.

I have, with a good deal of attention, considered the subject on which I was desired to communicate my thoughts.

The combatants encountered with such rage that, eager to assail, and thoughtless of defence, they fell dead upon the field together.

Far be it from me, cried Demetrius, to lay so heavy a charge upon him.

There are some remembrances, said Harley, which rise involuntarily on my heart and make me almost wish to live.

A wife, who is said to be lovely even beyond her sex, and graced with every accomplishment that can render it irresistible, had blessed him with her love.

God, who, at sundry times and in divers manners, spake, in times past, unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son.

Why are the statues of the most celebrated modern sculptors, notwithstanding the perfection to which the arts have been carried, so much inferior to those of the ancients ?

Will the condign punishment of their countrymen, not for disturbing the public peace, or the violation of property, but for a well meant endeavor to diffuse the principles of piety and the blessings of religion, augment their reverence for the laws ?

3. *Examples at the end.*

He has forfeited my esteem and attachment, answered Demetrius. And has he also forfeited the esteem and attachment of the rest of mankind ? continued Socrates.

Acquaint me with those means, answered Demetrius ; for I am a stranger to them.—No, answered Demetrius : I would repeat no grievances.

Hug not this delusion to your breast, I pray you.

No woman is capable of being beautiful, who is not incapable of being false.

I cannot tell how to account for it, but these people have usually the preference to our own fools, in the opinion of the sillier part of womankind.

I never travelled in my life, but I do not know whether I could have spoken of any foreign country with more familiarity than I do at present, in company who are strangers to me.

III. A parenthesis is a sentence, or a part of a sentence, unnecessary both to the construction and sense of the sentence or paragraph in which it is inserted; and it is inserted either in another sentence, after a part making imperfect or perfect sense, or between two sentences.

Examples.

We hold, you know, (and rightly too,) that all government is, or ought to be made and managed for the benefit of the people.

And there will I nourish thee, (for yet there are five years of famine,) lest thou and thy household, and all that thou hast come to poverty.

He had not been there, (as I was informed by those who lived in his neighborhood, and who were acquainted with him,) since the year 1796.

Should liberty continue to be abused in this country, as it has been for some time past, (and though demagogues may not admit, yet sensible and observing men will not deny that it has been,) the people will seek relief in despotism or in emigration.

The power of such characters in nature, says Mr. Whately, (from whom I am happy to borrow the following observations, not only from the beauty of their expression, but from their singular coincidence in the illustration of the fact I have been endeavoring to establish,) the power of such characters is not confined to the ideas which the objects themselves immediately suggest.

No such claimant being found, (I mean none who knew the contents; for many declared that they expected just such a packet, and believed it to be their property,) Mr. Blenner very coolly resolved to apply the money to his own use.

I had often heard of my friend S——'s charming place, his excellent house, his every thing, in short, that great wealth (for he is a man of very large estate) could bestow, and taste (for everybody talked of his and Mrs. L——'s taste) could adorn. I pictured his groves, his lawns, and his waterfalls,

with somewhat of that enthusiasm for country scenery which you seem to feel ; and I thought of his daughters, (two elegant girls, whom I had just seen for a few moments in the way from New York,) as the wood-nymphs of the scene.

On the other hand, by what I had almost called an accidental circumstance, but one which ought rather to be considered as a leading incident in the great train of events connected with the establishment of constitutional freedom in this country, it came to pass, that nearly all the colonies (founded as they were on the charters granted to corporate institutions in England, which had for their object the pursuit of the branches of trade pertinent to a new plantation,) adopted a regular representative system.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life ; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us ;) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us.

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ?

Is it (permit me to ask) because this affords no immediate profit, that you refuse to pursue it ?

Could he possibly have committed this crime, (I am sure he could not,) which, as all will acknowledge, is at variance with the character he has borne, and the whole tenor of his life ?

And what, now, (I ask you,) is to save us from the abuse of all this power ? What is to prevent our free democracy (especially when our country becomes crowded with people, as it will be by and by, even though our woods and prairies, and our cities are choked with men, almost stifling each other with their hot breath,) from following its natural bent, and launching us all, or those who come after us, in a wild and lawless anarchy ?

She had managed this matter so well, (oh ! she was the most artful of women !) that my father's heart was gone before I suspected it was in danger.

It was represented by an analogy, (oh ! how inadequate !) which was borrowed from the religion of paganism.

Shall we continue (alas ! that I should be constrained to ask the question !) in a course so dangerous to health, so enfeebling to mind, so destructive to character ?

I wished (why should I deny it ?) that it had been my case instead of my sister's.

Him I am to leave here, being first cleansed of the deep dye with which, by my art, (and what art is it I am not familiar with ?) I have stained his skin to the darkest hue of the African.

Sir, to borrow the words of one of your own poets, whose academic sojourn was in the next college to that in which we are now assembled, (and in what language, but that of Milton, can I hope to do justice to Bacon and Newton ?) if their star should ever for a period go down, it must be to rise again with new splendor.

Then went the captain with the officers and brought them without violence ; (for they feared the people, lest they should have been stoned ;) and when they had brought them, they set them before the council.

Let the bishop be one that ruleth well his own house : having his children in subjection : (for if a man know not how to rule his own house, how shall he take care of the Church of God ?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil.

I will therefore chastise him and release him. (For of necessity, he must release one of them at the feast.) And they cried out all at once : saying, Away with this man and release unto us Barabbas ; (who for a certain sedition made in the city, and for murder, was cast into prison.)

Brethren ! be ye followers together of me, and mark them which walk so, as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ ; whose end is destruction ; whose god is their belly ; and whose glory is in their shame : who mind earthly things.) For our conversation is in heaven.

God hath a special indignation against pride above all other sins ; and he will cross our endeavors, not because they are evil, (what hurt could there be in laying one brick upon another ; or in rearing a Babel more than any other edifice ?) but because this business is proudly undertaken.

Let me earnestly impress it on every one who wishes to be saved, (and if we do not, why approach the sanctuary of God : why hear the words of this book : why lift up a prayer to the throne of heaven in the name of the great Redeemer ?) if you wish to be saved, go not into such society ; or if you enter it unawares, remain not in it.

PART THIRD.

PARAGRAPHS; OR SENTENCES IN CONTINUOUS DISCOURSE.

DEF.—A paragraph is a series of sentences, expressing the same general thought.

SEC. I. THE SPEECH OF BRUTUS.

Romans, countrymen, and lovers ! hear me for my cause', and be silent that you may hear : believe me for mine honor', and have respect to mine honor, that you may believe : censure me in your wisdom', and awake your senses, that you may the better judge'.

If there be any in this assembly', any dear friend of 2 Cæsar's', to him I say, that Brutus's love to Cæsar', was no less than his'. If, then, that friend demand why Brutus 3 rose against Cæsar', this is my answer : not that I loved Cæsar less', but that I loved Rome more'. Had you rather 4 Cæsar were living, and die all slaves, than that Cæsar were dead, to live all freemen ? As Cæsar loved me', I weep 5 for him : as he was fortunate', I rejoice at it : as he was valiant', I honor him ; but as he was ambitious', I slew 6 him. There is tears for his love', joy for his fortune', 7 honor for his valor', and death for his ambition'. Who's 8 here so base, that would be a bondman ? If any', speak ; 9 for him have I offended. Who's here so rude, that would not be a Roman ? 10 If any', speak : for him have I of- 11 fended. Who's here so vile, that will not love his country ? 12 If any', speak ; for him have I offended. 13 I pause for a reply.—14 None ! 15 Then none have I offended. 16 I have done no more to Cæsar', than you shall do to Brutus. The question of his death is enrolled in the capital : his 17 glory not extenuated, wherein he was worthy', nor his offences enforced for which he suffered death'. Here comes his body, mourned by Mark Antony' ; who, though 18 he had no hand in his death, shall receive the benefit of his dying : a place in the commonwealth ; as which of you shall not ? With this I depart : that, as I slew my best 19 lover for the good of Rome', I have the same dagger for myself', when it shall please my country to need my death'.

THE SPEECH OF BRUTUS SENTENTIALLY ANALYZED.

1st Sentence.

The exclamatory part of this sentence is compound compellative ; (*See Comp. Compellatives ;*) and what follows is compound declarative perfect loose in three parts. (*See Perfect Loose Sentence.*) The parts may be treated either as single compacts of the third form, with *when—then*, or *as—so*, for correlative words ; or as close declaratives. I prefer the latter.

2d Sentence.

A compound declarative single compact of the second form. (*See Sing. Compact Sent.*)

3d Sentence.

A compound declarative perfect loose in two parts. In the first part we have a single compact of the second form, *if—then*, correlative words, and in the second part, the same with correlative words *indeed—but*. (*See Single Comp. 3d form.*)

4th Sentence.

A compound definite interrogative single compact, of the first form : correlative words *rather—than*. (*See Single Comp. 1st form.*)

5th Sentence.

A perfect loose declarative, in four parts ; each of which is a single compact of the first form : the correlative words *so—as*, it will be observed, are here equivalent to *because—therefore*.

6th Sentence.

Either a single compact of the third form, with *and* substituted for the last of the correlative words *as—so*, (as there is tears, &c., so death, &c.,) or a close declarative.

7th Sentence.

A compound indefinite interrogative close. (*See Comp. Indef. Interrog. Close.*)

8th Sentence.

A compound decl. perfect loose, in two parts : the first a single compact : the second, a simple declarative. (*See Comp. Decl. Perfect Loose.*)

9th Sentence.

A compound indefinite interrogative close. (*See 7th Sentence.*)

10th Sentence. (*See 8th.*)

11th Sentence. (*See 9th.*)

12th Sentence. (*8th and 10th.*)

13th Sentence.

A simple declarative sentence. (*See Simple Decl. Sent.*)

14th Sentence.

This is a fragmentary simple definite interrogative exclamation. (*See Simp. Def. Interrog.*)

15th Sentence.

A simple declarative. (*See Sent. 13th.*)

16th Sentence.

A compound declarative single compact of the first form : correlative words *more—than*. (*See Decl. Sing. Compact 1st form.*)

17th Sentence.

A compound declarative perfect loose, in two parts : the first, a simple declarative, and the second, a double compact with the first proposition only, having two members, expressed. (*See Double Compact, definition and examples, 3.*)

18th Sentence.

A semi-interrogative. The declarative portion is perfect loose, in two parts.

The interrogative portion is a simple indefinite interrogative, with emphasis on *which* and *not*. (*See Semi-interrog.*)

19th Sentence.

A compound declarative perfect loose in two parts. The first part, a simple declarative : the second, a mixed sentence combining two compacts.

SEC. II. THE INFLUENCE OF PUBLIC OPINION.

- 1 Sir ! this reasoning mistakes the age. The time has been,
- 2 indeed, when fleets, and armies, and subsidies, were the principal reliances, even in the best cause ; but, happily for mankind, there has come a great change in this respect. Moral causes come into consideration, in proportion as the
- 3 progress of knowledge is advanced ; and the public opinion of the civilized world is rapidly gaining an ascendancy over mere brutal force. It is already able to oppose the
- 4 most formidable obstruction to the progress of injustice and oppression ; and, as it grows more intelligent and more in-

tense, it will be more and more formidable. It may be
 5 silenced by military power, but it cannot be conquered. It
 6 is elastic, irrepressible, and invulnerable to the weapons of
 ordinary warfare. It is that impassible, unextinguishable
 7 enemy of mere violence and arbitrary rule, which, like
 Milton's angels,

Vital in every part, —
 Cannot, but by annihilating, die.

8 Until this be propitiated or satisfied, it is in vain for power
 to talk either of triumphs or repose. No matter what fields
 9 are desolated, what fortresses surrendered, what armies
 subdued, or what provinces overrun; there is an enemy
 that still exists to check the glory of these triumphs. It
 follows the conqueror back to the very scenes of his ova-
 tions; it calls upon him to take notice that Europe, though
 10 silent, is yet indignant: it shows him that the scepter of
 his victory is a barren scepter; that it shall confer neither
 joy nor honor; but shall molder to dry ashes in his grasp.
 In the midst of his exultation, it pierces his ear with the
 cry of injured justice: it denounces against him the indig-
 11 nation of an enlightened and civilized age: it turns to bit-
 terness the cup of his rejoicing, and wounds him with the
 sting which belongs to the consciousness of having out-
 raged the opinion of mankind. *Webster.*

Sentence 4th.—This may be treated either as a compound declarative compact of the third form, correlative words *as—so*, or a compound declarative perfect loose in two parts. *Sentence 10th.*—A compound declarative perfect loose, in three parts: being imperfect loose in the third.

SEC. III. THE BLIND PREACHER.

One Sunday, as I travelled through the county of Orange,
 1 my eye was caught by a cluster of horses tied near a ruin-
 ous, old wooden house, in the forest, not far from the road-
 side. Having frequently seen such objects before, in trav-
 2 elling through these States, I had no difficulty in under-
 standing that this was a place of religious worship. Devot-
 ion alone should have stopped me, to join in the duties of
 3 the congregation, but, I must confess, that curiosity to hear
 the preacher of such a wilderness, was not the least of my
 motives.
 4 On entering the house, I was struck with his preternatu-
 ral appearance. He was a tall and very spare old man:
 5 his head, which was covered with a white linen cap, his
 shrivelled hands, and his voice, were all shaken under the
 influence of a palsy; and a few moments ascertained to me,

that he was perfectly blind. The first emotions which
6 touched my breast, were those of mingled pity and veneration ; but ah ! how soon were all my feelings changed ! It
7 was a day of the administration of the sacrament ; and his subject, of course, was the passion of our Saviour. I had
8 heard the subject handled a thousand times ; I had thought it exhausted long ago. Little did I suppose, that in the
9 wild woods of America, I was to meet with a man whose eloquence would give to this topic, a new and more sublime pathos than I had ever before witnessed.

As he descended from the pulpit to distribute the mystic
10 symbol, there was a peculiar, a more than human solemnity in his air and manner, which made my blood run cold, and my whole frame shiver. He then drew a picture of the
11 sufferings of our Saviour : his trial before Pilate ; his ascent up Calvary ; his crucifixion ; and his death. I knew
12 the whole history, but never, until then, had I heard the circumstances so selected : so arranged : so colored ! It
13 was all new ; and I seemed to have heard it for the first time in my life. His enunciation was so deliberate, that his
14 voice trembled on every syllable ; and every heart in the assembly trembled in unison.

His peculiar phrases had that force of description, that
15 the original scene appeared to be, at that moment, acting before our eyes. We saw the faces of the Jews ; (the staring frightful distortions of malice and rage ;) we saw
16 the buffet ;—my soul kindled with a flame of indignation ; and my hands were involuntarily and convulsively clinched. But when he came to touch the patience, the forgiving meekness of our Saviour ; when he drew to the life, his
blessed eyes streaming in tears to heaven, his voice breathing to God a soft and gentle prayer of pardon on his ene-
17 mies, Father, forgive them, for they know not what they do ; the voice of the preacher, which had all along faltered, grew fainter and fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect was inconceivable : the whole
18 house resounded with the mingled groans, and sobs, and shrieks of the congregation.

It was some time before the tumult had subsided so far,
19 as to permit him to proceed. Indeed, judging by the fallacious standard of my own weakness, I began to be very
20 uneasy for the situation of the preacher ; for I could not conceive, how he would be able to let his audience down from the height to which he had wound them, without im-

pairing the solemnity and dignity of his subject, or perhaps shocking them by the abruptness of the fall. But the scent was as beautiful and sublime, as the elevation had been rapid and enthusiastic.

The first sentence which broke the awful silence, was a quotation from Rousseau: "Socrates died like a philosopher, but Jesus Christ—like a God!"—Never before did I completely understand what Demosthenes meant by laying such stress on delivery.

Wirt.

Sentence 2d.—A compound declarative single compact, third form, correlative words *because—therefore*. *Sentence 3d.*—A compound declarative single compact, second form, or perfect loose in two parts. *Sentence 6th.*—Semi-exclamatory, with the declarative portion compound close, and the exclamatory, simple indefinite interrogative exclamatory, preceded by a spontaneous exclamation. *Sentence 12th.*—A compound declarative single compact of the second form, with imperfect loose construction in the second part.

Sentence 16th.—A declarative single compact, third form, correlative words *when—then*. The second part of the compact may be treated either as a single compact, third form, with correlative words *as—so*, or a perfect loose.

Sentence 22d.—A compound declarative perfect loose exclamation in two parts: the first, compound declarative close, and the second, compound declarative single compact, second form.

SEC. IV. IMPORTANT RESULTS FROM THE SUFFERINGS OF THE PILGRIMS.

1 Shut now the volume of history, and tell me, on any principle of human probability, what shall be the fate of this handful of adventurers. Tell me, man of military science!

2 in how many months were they all swept off by the thirty savage tribes, enumerated within the early limits of New England? Tell me, politician! how long did the shadow

3 of a colony, on which your conventions and treaties had not smiled, languish on the distant coast? Student of history!

4 compare for me the baffled projects, the deserted settlements, the abandoned adventures of other times, and find the parallel of this. Was it the winter's storm, beating upon the houseless heads of women and children, was it

5 hard labor and spare meals, was it disease, was it the tomahawk, was it the deep malady of a blighted hope, a ruined enterprise and a broken heart, aching in its last moments at the recollection of the loved and left, beyond the sea, was it some, or all of these united, that hurried this forsaken company to their melancholy fate? And is it possible that

6 blast this bud of hope? is it possible, that from a beginning so feeble, so frail, so worthy, not so much of admiration as of pity, there has gone forth a progress so steady, a growth so wonderful, an expansion so ample, a reality so

important, a promise, yet to be fulfilled, so glorious? *Everett.*

Sentences 2d, 3d.—Semi-interrogative. The two parts of each relatively form a loose sentence.

SEC. V. THE NATURE OF TRUE ELOQUENCE.

When public bodies are to be addressed on momentous occasions, when great interests are at stake, and strong passions excited, nothing is valuable in speech farther than it is connected with high intellectual and moral endowments. Clearness, force and earnestness, are the qualities which produce conviction. True eloquence, indeed, does not consist in speech ; it cannot be brought from far : labor and learning may toil for it, but they will toil for it in vain : words and phrases may be marshalled in every way, but they cannot compass it. It must exist in the man ; in the subject ; and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it ; they cannot reach it. It comes, if it comes at all, like the outbreking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force. The graces taught in the schools, the costly ornaments, and studied contrivances of speech, shock and disgust men, when their own lives, and the fate of their wives, their children and their country, hang on the decision of the hour. Then, words have lost their power ; rhetoric is vain ; and all elaborate oratory contemptible. Even genius itself, then, feels rebuked and subdued, as in the presence of higher qualities. Then, patriotism is eloquent : then, self-devotion is eloquent. The clear conception, outrunning the deductions of logic ; the high purpose ; the firm resolve ; the dauntless spirit, speaking from the tongue, beaming from the eye, informing every feature, urging the whole man onward, right onward to his object ;—this, this is eloquence ; or rather it is something greater and higher than all eloquence : it is action : noble, sublime, god-like action.

Webster.

Sentence 1st.—This is a mixed sentence, containing two compacts. *Sentence 3d.*—A perfect loose in three parts : the first is a double compact with the negative or first proposition, having two members, only, expressed : the second and third both single compacts of the second form, with the same correlative words. *Sentence 4th.*—It may be treated either as a close, or imperfect loose. I prefer the latter treatment. *Sentence 11th.*—A perfect loose sentence, as a whole, containing three parts : the first close, the second single compact, and the third imperfect loose.

SEC. VI. THE FALL OF THE OPPRESSOR A SOURCE OF CONSOLATION TO GOOD MEN.

- Oh ! how comely it is, and how reviving
 To the spirits of just men, long oppressed,
 When God, into the hands of their deliverer
 Puts invincible might,
- 1 To quell the mighty of the earth : the oppressor :
 The brute and boisterous force of violent men,
 Hardy and industrious to support
 Tyrannic power, but raging to pursue
 The righteous, and all such as honor truth !
 He all their ammunition
 And feats of war defeats :
 With plain heroic magnitude of mind,
 And celestial vigor armed,
- 2 Their armories and magazines contemns :
 Renders them useless ; while
 With winged expedition,
 Swift as the lightning glance, he executes
 His errand on the wicked ; who, surprised,
 Lose their defence, distracted and amazed. *Milton.*

Sentence 1st.—An indefinite interrogative single compact : correlative words *then—when*. The second part is imperfect loose, with three sub-parts ; the last of which contains a compact conclusion : correlative words *indeed—but*.

SEC. VII. THE MORAL STATE OF A MAN BETWEEN THE CONCEPTION, AND THE COMMISSION OF A CRIME.

Between the acting of a dreadful thing,
 And the first motion, all the interim is
 Like a phantasma, or a hideous dream :
 The genius and the mortal instruments,
 Are then in council ; and the state of man,
 Like to a little kingdom, suffers then
 The nature of an insurrection. *Shakespeare.*

SEC. VIII. INGRATITUDE THE CAUSE OF DISCONTENT.

- I had now brought my state of life to be much more com-
 1 fortable in itself than it was at first ; and much easier to my
 mind, as well as to my body. I frequently sat down to
 2 meat with thankfulness, and admired the hand of God's
 providence, which had thus spread my table in the wilder-
 ness. I learned to look more upon the bright side of my

condition, and less upon the dark side ; and to consider
 3 what I enjoyed, rather than what I wanted ; and this gave
 me sometimes such secret comforts, that I cannot express
 them ; and which I take notice of here, to put those dis-
 contented people in mind of it, who cannot comfortably
 enjoy what God has given them, because they see and covet
 something that he has not given them. All our discontents
 4 about what we want, appear to me to spring from the want
 of thankfulness for what we have. *Defoe.*

SEC. IX. IN WHAT PHILOSOPHY CONSISTS.

Philosophy consists not
 In airy schemes, or idle speculations ;
 1 But the rule and conduct of all social life
 Is her great province. Not in lone cells
 Obscure she lurks, but holds her heavenly light
 2 To senates and to kings, to guide their counsels,
 And teach them to reform and bless mankind.
 All policy but hers, is false and rotten :
 3 All valor not conducted by her precepts,
 Is a destroying fury sent from hell,
 To plague unhappy man, and ruin nations. *Thomson.*

SEC. X. AN EPIGRAM ON BAD SINGERS.

Swans sing before they die : 'twere no bad thing,
 Should certain persons die before they sing. *Dodd.*

SEC. XI. A FATHER'S ADVICE TO HIS SON.

1 " Philosophy, Daniel, is of two kinds : that which re-
 lates to conduct, and that which relates to knowledge. The
 2 first teaches us to value all things at their real worth : to
 be contented with little : modest in prosperity : patient in
 3 trouble : equal-minded at all times. It teaches us our duty
 4 to our neighbor, and ourselves. It is that wisdom of which
 5 king Solomon speaks in our rhyme-book. Reach me the
 volume."
 6 Then turning to the passage in his favorite Du Bartas, he
 read these lines :
 7 She is God's own mirror : she's a light whose glance
 Springs from the lightning of his countenance.
 She's mildest heaven's most sacred influence :

- 8 Never decays her beauties' excellence,
 Aye* like herself; and she doth always trace
 Not only the same path, but the same pace.
- 9 Without her, honor, health and wealth, would prove
 Three poisons to me. Wisdom from above
- 10 Is the only moderatrix, spring and guide,
 Organ and honor, of all gifts beside.
- 11 He read this with a solemnity that gave weight to every word. Then closing the book, after a short pause, he proceeded in a lower tone :
- 12 "The philosophers of whom you have read in the dictionary, possessed this wisdom only in part, because they were heathens; and therefore could see no further than the light of mere reason could show the way. The fear of the
- 13 Lord is the beginning of wisdom, and they had not that to begin with: so the thoughts which ought to have made them humble, produced pride; and so their wisdom proved but
- 14 folly. The humblest Christian who learns his duty and performs it as well as he can, is wiser than they. He does
- 15 nothing to be seen of men; and that was *their* motive for most of their actions.
- 16 "Now for the philosophy which relates to knowledge. Knowledge is a brave thing; (I am a plain, ignorant, untaught man, and know my ignorance;) but it is a brave thing when we look around us in this wonderful world, to understand something of what we see: to know something
- 17 of the earth on which we move, the air which we breathe, and the elements whereof we are made: to comprehend the motions of the moon and stars, and measure the distances between them, and compute times and seasons: to observe the laws which sustain the universe, by keeping all things in their courses: to search into the mysteries of nature, and discover the hidden virtue of plants and stones, and read the signs and tokens which are shown us, and make out the meaning of hidden things, and apply all this to the benefit of our fellow-creatures.
- 18 "Wisdom and knowledge, Daniel, make the difference between man and man; and that between man and beast is hardly greater.
- 19 "These things do not always go together. There may
- 20 be wisdom without knowledge, and there may be knowledge without wisdom. A man without knowledge, if he walk
- 21 humbly with his God, and live in charity with his neighbors, may be wise unto salvation. A man without wisdom

* Ever.

22 may not find his knowledge avail him quite so well ; but it is he who possesses both that is the true philosopher. The more he knows, the more he is desirous of knowing ; and
 23 yet the farther he advances in knowledge, the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of
 24 an immortal soul. 'To understand this, is the height and perfection of philosophy.'

Then opening the Bible which lay before him, he read these verses from the Proverbs :

"My son, if thou wilt receive my words, so that thou incline thine ear unto wisdom, and apply thine heart unto understanding ; yea, if thou criest after knowledge, and liftest up thy voice for understanding ; if thou seekest after
 25 her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God ; for the Lord giveth wisdom : out of his mouth cometh knowledge and understanding : he layeth up sound wisdom for the righteous : he is a buckler to them that walk uprightly : he keepeth the paths of judgment, and preserveth the way of his saints : then shalt thou understand righteousness, judgment and equity ; yea, every good path.

"When wisdom entereth into thine heart, and knowledge
 26 is pleasant unto thy soul ; discretion shall preserve thee, understanding shall keep thee, to deliver thee from the way of evil."

27 "Daniel, my son," after a pause he pursued, "thou art a diligent and good lad. God hath given thee a tender and
 28 dutiful heart ; keep it so, and it will be a wise one ; for thou hast the beginning of wisdom. I wish thee to pursue knowledge, because in pursuing it, happiness will be found in the way. If I have said any thing now which is
 29 above thy years, it will come to mind in after time, when I
 30 am gone, perhaps, but when thou mayest profit by it. God bless thee, my child !"

32 He stretched out his right hand at these words, and laid it gently upon the boy's head. What he said was not for-
 33 gotten ; and throughout life, the son never thought of that blessing without feeling that it had taken effect. *Southey.*

Sentence 13th.—The first part of this sentence is a comp. decl. single compact of the third form : correlative words, *though—yet*. *Sent. 20th.*—The same, with correl. words, *as—so*. *Sentence 23d.*—The parts of this sentence the same, with correlative words, *when—then*. *Sentence 28th.*—The second part of this, the same, with correlative words, *if—then*. *Sentence 30th.*—A mixed sentence.

SEC. XII. SYMPATHY WITH FRANCE AND BONAPARTE IMPUTED
TO THE AMERICAN GOVERNMENT.

Were ever a body of men so abandoned in the hour of
1 need, as the American cabinet, in this instance, by Bona-
parte? was ever any body of men so cruelly wounded in the
2 house of their friend? This, this was "the unkindest cut
3 of all." But how was it received by the American cabi-
net? Surely they were indignant at this treatment? surely
4 the air rings with reproaches upon a man, who has thus
made them stake their reputation upon a falsehood, and then
gives little less than the lie direct to their assertion? No,
5 sir, nothing of all this is heard from our cabinet; there is a
philosophic tameness that would be remarkable, if it were
not, in all cases affecting Bonaparte, characteristic. All
the Executive of the United States has found it in his heart
6 to say in relation to this last decree of Bonaparte, which
contradicts his previous allegations and asseverations, is,
that "this proceeding is rendered, by the time and manner
of it, liable to objections!" Quincy.

Sentence 4th.—A compound indirect interrogative perfect loose, in two parts :
the first simple indirect, and the second compact single, third form : *when—*
then, correlative words. *Sentence 5th.*—A compound declarative double com-
pact. No is followed by its equivalent. The first and third propositions only
are expressed.

SEC. XIII. A VEHEMENT ATTACK ON THE ALIEN AND
SEDITION LAW.

But, as if this were not enough, the unfortunate victims
1 of this law are told, in the next place, that, if they can con-
vince the President that his suspicions are unfounded, he
may, if he pleases, give them a license to stay. But how
can they remove his suspicions, when they know not on
2 what act they were founded? how take proof to convince
him, when he is not bound to furnish that on which he pro-
3 ceeds? Miserable mockery of justice! Appoint an arbi-
4 trary judge, armed with legislative, and executive powers
added to his own; let him condemn the unheard, the un-
accused object of his suspicions; and then, to cover the
injustice of the scene, gravely tell him, "You ought not to
complain; you need only disprove facts you never heard;
remove suspicions that have never been communicated to
you; it will be easy to convince your judge, whom you shall
not approach, that he is tyrannical and unjust; and when
you have done this, we give him the power, he had before,
to pardon you, if he pleases!" Edw. Livingston.

Sentence 4th.—As a whole, a mixed sentence: a compound declarative single compact, third form: correlative words, *when—then*, in the portion preceding the quotation: then begins another single compact with correlative words, *therefore—because*; which introduces a third, with correlative words, *as—so*: the whole linked thus: “*when you appoint—then gravely tell him, therefore you ought not, because, as you need—so it will be easy,*” &c. The second part of this last compact is perfect loose, and concludes with the single compact: correlative words, *when—then*.

SEC. XIV. A LEGITIMATE BRITISH INFLUENCE.

In what school did the worthies of our land, the Washingtons, Henrys, Hancocks, Franklins, Rutledges of America learn those principles of civil liberty, which were so nobly asserted by their wisdom and valor? American resistance to British usurpation has not been more warmly cherished by these great men and their compatriots, not more by Washington, Hancock and Henry, than by Chatham and his illustrious associates in the British parliament. It ought to be remembered, too, that the heart of the English people was with us. It was a selfish and corrupt ministry, and their servile tools, to whom we were not more opposed than they were. I trust that none such may ever exist among us; for tools will never be wanting to subserve the purposes, however ruinous or wicked, of kings and ministers of state. I acknowledge the influence of a Shakespeare and a Milton upon my imagination: of a Locke upon my understanding: of a Sidney upon my political principles: of a Chatham upon qualities, which, would to God, I possessed in common with that illustrious man! of a Tillotson, a Sherlock, and a Porteus, upon my religion. This is a British influence I can never shake off.

Randolph.

SEC. XV. THE STATES A BARRIER TO CONSOLIDATION.

There are certain social principles in human nature, from which we may draw the most solid conclusions, with respect to the conduct of individuals and communities. We love our families more than our neighbors: we love our neighbors more than our countrymen in general. The human affections, like the solar heat, lose their intensity, as they depart from the centre, and become languid, in proportion to the expansion of the circle, on which they act. On these principles, the attachment of the individual will be first and forever secured by the state governments: they will be a mutual protection and support.

Hamilton.

SEC. XVI. DESCRIPTION OF A SUN-SET.

The sun was now resting his huge disk upon the edge
1 of the level ocean, and gilded the accumulation of clouds
through which he had travelled the livelong day; and
which now assembled on all sides, like misfortunes and dis-
asters around a sinking empire and falling monarch. Still,
2 however, his dying splendor gave a sombre magnificence
to the massive congregation of vapors: forming out of their
unsubstantial gloom, the show of pyramids and towers;
some touched with gold, some with purple, some with a
hue of deep and dark red. The distant sea, stretched be-
3 neath this varied and gorgeous canopy, lay almost porten-
tously still: reflecting back the dazzling and level beams
of the descending luminary, and the splendid coloring of
the clouds amidst which he was setting. Nearer to the
4 beach, the tide rippled onward in waves of sparkling silver,
that imperceptibly, yet rapidly, gained upon the sand.

With a mind employed in admiration of the romantic
5 scene, or perhaps on some more agitating topic, Miss War-
dour advanced in silence by her father's side; whose re-
cently offended dignity did not stoop to open any conversa-
tion. Following the windings of the beach, they passed
6 one projecting point or headland of rock after another, and
now found themselves under a huge and continued extent
of the precipices by which that iron-bound coast is in most
places defended. Long projecting reefs of rock, extending
7 under water, and only evincing their existence by here and
there a peak entirely bare, or by the breakers which foamed
over those that were partially covered, rendered Knock-
winnock bay dreaded by pilots and ship-masters. The
8 crags which rose between the beach and the mainland, to
the height of two or three hundred feet, afforded in their
crevices shelter for unnumbered sea-fowl, in situations
seemingly secured by their dizzy height from the rapacity
of man. Many of these wild tribes, with the instinct which
9 sends them to seek the land before a storm arises, were
now winging toward their nests with the shrill and dissonant
clang which announces disquietude and fear.

The disk of the sun became almost totally obscured ere
10 he had altogether sunk below the horizon; and an early and
lurid shade of darkness blotted the serene twilight of even-
ing. The wind began next to arise; but its wild and moan-
11 ing sound was heard for some time, and its effects became
visible on the bosom of the sea, before the gale was felt on
shore. The mass of waters, now dark and threatening, be-

- 12 gan to lift itself in larger ridges, and sink in deeper furrows; forming waves that rose high in foam upon the breakers, or burst upon the beach with a sound resembling distant thunder.
- 13 Appalled by this sudden change of weather, Miss Wardour drew close to her father, and held his arm fast. "I wish," at length she said, but almost in a whisper, as if ashamed to express her increasing apprehension, "I wish we had kept the road we intended, or waited at Monkbarns for the carriage."
- Sir Walter Scott.*

Sentence 2d.—The last part may be treated either as a single compact, third form, or a perfect loose. I prefer the former, with the correlative words, *as—so*, thus: "as with gold, with purple, so with dark red." A similar construction is, "*Either* John did it, William did it, or James did it." *Sentence 14th.*—I wish we had *either* kept, or had waited.

SEC. XVII. BEAUTY: A FRAIL POSSESSION.

- Beauty is but a vain, a fleeting good:
A shining gloss, that fadeth suddenly:
- 1 A flower that dies, when almost in the bud:
A brittle glass that breaketh presently:
A fleeting good, a gloss, a glass, a flower,
Lost, faded, broken, dead, within an hour.
- As goods, when lost, we know, are seldom found;
As fading gloss no rubbing can excite:
- 2 As flowers, when dead, are trampled on the ground;
As broken glass no cement can unite;
So beauty, blemished once, is ever lost,
In spite of physic, painting, pains and cost. *Shakspeare.*

SEC. XVIII. THE CONNECTION BETWEEN GOODNESS AND HAPPINESS.

- 1 To be good, is to be happy: angels
Are happier than men, because they're better.
Guilt is the source of sorrow: 'tis the fiend,
The avenging fiend, that follows us behind
- 2 With whips and stings: the blest know none of this,
But rest in everlasting peace of mind,
And find the height of all their heaven is goodness.
- Rowe.*

SEC. XIX. THE RESURRECTION OF LAZARUS.

- 1 Then said Martha unto Jesus, Lord, if thou hadst been
2 here, my brother had not died. But I know, that even now,

whatsoever thou wilt ask of God, God will give it thee.
3 Jesus saith unto her, Thy brother shall rise again. Martha
4 saith unto him, I know that he shall rise again in the resurrection of the last day. Jesus said unto her, I am the
5 resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and
6 believeth in me, shall never die. Believest thou this?
7 She saith unto him, Yea, Lord: I believe that thou art the Christ, the son of God, who should come into the world.
8 And when she had so said, she went her way, and called Mary her sister secretly: saying, The Master has come,
9 and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet
10 come into the town, but was in that place where Martha met him.

The Jews, then, who were with her in the house, and
11 comforted her, when they saw Mary that she rose up hastily and went out, followed her: saying, She goeth unto the grave, to weep there.

12 Then when Mary was come where Jesus was, and saw him, she fell down at his feet: saying unto him, Lord, if thou hadst been here, my brother had not died. When
13 Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was
14 troubled, and said, where have ye laid him! They say
15 unto him, Lord, come and see. Jesus wept ——. 16 Then said the Jews, Behold how he loved him! And some of
17 them said, Could not this man who openeth the eyes of the blind, have caused that even this man should not have
18 died? Jesus, therefore again groaning in himself, cometh
19 to the grave. It was a cave; and a stone lay upon it.
20 Jesus said, Take ye away the stone. Martha, the sister
21 of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith
22 unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?

23 Then they took away the stone from the place where the
24 dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew
25 that thou hearest me always; but because of the people who stand by, I said it, that they may believe that thou hast sent me. When he had thus spoken, he cried with a
26 loud voice, Lazarus, come forth! and he that was dead came forth, bound hand and foot with grave-clothes; and
27 his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Sentence 2d.—The first part of a declarative compact; i. e. fragmentary compact: correlative words, *therefore—because*. The second part beginning with *because*, assigning a reason for her thus knowing, is understood.

Sentence 4th.—Just like the preceding, with the reason for knowing understood.

SEC. XX. THE INFLUENCE OF ELEGANT LITERATURE.

There also are the eloquence, the literature, the poetry of all times and tongues: those glorious efforts of genius that rule, with a never dying sway, over our sympathies and affections: commanding our smiles and tears; kindling the imagination; warming the heart; filling the fancy with beauty; and awing the soul with the sublime, the terrible, the powerful, the infinite.

Ye grand inventions of ancient bards! ye gay creations of modern fancy! ye bright visions! ye fervid and impassioned thoughts! serve ye all for no better purpose than the pastime of an idle hour?

Ah! not so: not so. It is yours to stir to the bottom the dull and stagnant soul: ye can carry man out of himself and make him feel his kindred with his whole race: ye can teach him to look beyond external and physical nature for enjoyment and for power; ye rouse him from the deep lethargy of sense, raise him above "the worthless thing we are," and reveal to him his capacity for purer purposes, and a nobler state of being. *Verplanck.*

Sentence 2d.—Semi-interrogative: first part compound compellative exclamatory; and the second, compound definite compact. The two parts relatively form a close sentence. The exclamation points represent commas. *Sentence 3d.*—A compound declarative perfect loose, preceded by the spontaneous exclamation *ah!* which is here merely the key-note of the sentence.

SEC. XXI. THE POOR WIDOW.

And he looked up, and saw the rich men casting their gifts into the treasury; and he saw also a certain poor widow casting in thither two mites; and he said, Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.

SEC. XXII. THE VALUE OF PUBLIC FAITH.

To expatiate on the value of public faith may pass with some men for declamation: to such men I have nothing to

say. To others, I will urge, can any circumstance mark upon a people more turpitude and debasement? can any thing tend more to make men think themselves mean; or to degrade to a lower point their estimation of virtue, and their standard of action?

It would not merely demoralize mankind; it tends to break all the ligaments of society; to dissolve that mysterious charm which attracts individuals to the nation; and to inspire in its stead a repulsive sense of shame and disgust.

What is patriotism? Is it a narrow affection for the spot where a man was born? are the very clods where we tread entitled to this ardent preference because they are greener? No, sir, this is not the character of the virtue, and it soars higher for its object: it is an extended self-love: mingling with all the enjoyments of life, and twisting itself with the minutest filaments of the heart. It is thus we obey the laws of society, because they are the laws of virtue. In their authority we see, not the array of force and terror, but the venerable image of our country's honor. Every good citizen makes that honor his own; and cherishes it, not only as precious, but as sacred: he is willing to risk his life in its defence, and is conscious that he gains protection while he gives it; for what rights of a citizen will be deemed inviolable when a state renounces the principles that constitute their security? Or, if his life should not be invaded, what would its enjoyments be in a country, odious in the eye of strangers and dishonored in his own? Could he look with affection and veneration to such a country as his parent? The sense of having one would die within him: he would blush for his patriotism, if he retained any; and justly; for it would be a vice. He would be a banished man in his native land.

Ames.

Sentence 6th.—*No*, is followed by its equivalent: *and*, after virtue, is clearly used instead of *for*. The whole sentence is then a compound double compact, with the first, second and third propositions or parts expressed. The connective between the second and third part understood; and the third part a perfect loose declarative.

Sentence 10th.—Contrast between the first part of the semi-interrogative and the first part of the preceding; which requires for the former a delivery with partial close.

SEC. XXIII. A MORAL CHANGE ALLEGORICALLY DESCRIBED.

1 I was a stricken deer, that left the herd

Long since. With many an arrow deep infix'd

2 My panting side was charged, when I withdrew

- To seek a tranquil death in distant shades.
 3 There was I found by one who had himself
 4 Been hurt by the archers. In his side he bore,
 And in his hands and feet, the cruel scars.
 5 With gentle force soliciting the darts,
 He drew them forth, and healed and bade me live.

Cowper.

Sentence 4th.—In his side, and in his hands and feet, he bore the cruel scars.
Sentence 5th.—Declarative single compact, third form: correlative words
when—then.

SEC. XXIV. THE INFLUENCE OF POPULAR APPLAUSE.

- 1 O Popular Applause ! what heart of man
 Is proof against thy sweet seducing charms ?
 The wisest and the best feel urgent need
 Of all their caution in thy gentlest gales,
 2 But swelled into a gust, who then, alas !
 With all his canvass set, and inexpert,
 And therefore heedless, can withstand thy power ?
 Praise from the rivelled lips of toothless, bald
 Decrepitude, and in the looks of lean
 And craving Poverty, and in the bow
 Respectful of the smutched artificer,
 Is oft too welcome, and may disturb
 3 The bias of the purpose ; how much more,
 Poured forth by beauty splendid and polite,
 In language soft as adoration breathes !
 4 Ah ! spare your idol : think him human still.

Cowper.

Sentence 2d.—A semi-interrogative, with a declarative single compact in the first part and an indefinite interrogative close in the second: the connection between the two, close.

Sentence 3d.—Also semi-interrogative: close declarative in the first part, and single compact indefinite interrogative exclamatory, third form, in the second: *then—when*, correlative words.

SEC. XXV. EVILS OF THE OLD CONFEDERATION.

- 1 Need I call to your remembrance the contrasted scenes
 of which we have been witnesses ? On the glorious con-
 2 clusion of our conflict with Britain, what high expectations
 were formed concerning us, by others ! what high expecta-
 3 tions did we form concerning ourselves ! Have those ex-
 pectations been realized ? 4 No. 5 What has been the
 6 cause ? Did our citizens lose their perseverance and mag-
 7 nanimity ? No. Did they become insensible of resent-
 8 ment and indignation at any high-handed attempt that might

9 have been made to injure or enslave them? No. What
 10 then has been the cause? 11 The truth is, we dreaded danger only on one side: this we manfully repelled. But on
 12 another side, danger, not less formidable, but more insidious, stole in upon us; and our unsuspecting tempers were not sufficiently attentive either to its approach or to its
 13 operations. Those, whom foreign strength could not overpower, have well nigh become the victims of internal anarchy.

14 If we become a little more particular, we shall find that the foregoing representation is by no means exaggerated. When we had baffled all the menaces of foreign power, we
 15 neglected to establish among ourselves a government that could insure domestic vigor and stability. What was the
 16 consequence? The commencement of peace was the commencement of every disgrace and distress that could befall
 17 a people in a peaceful state. Devoid of national power, we could not prohibit the extravagance of our importations, nor could we derive a revenue from their excess. Devoid
 18 of national importance, we could not procure for our exports a tolerable sale at foreign markets. Devoid of national
 19 credit, we saw our securities melt in the hands of the holders, like snow before the sun. Devoid of national dignity,
 20 we could not, in some instances, perform our treaties on our part; and, in other instances, we could neither obtain nor compel the performance of them on the part of others. De-
 21 void of national energy, we could not carry into execution our own resolutions, decisions, or laws.

22 Shall I become more particular still? The tedious detail would disgust me; nor is it now necessary.

Wilson.

Sentences 4th, 7th, 9th.—No may be treated either as a simple decl. sentence, or a compound decl. double compact, with the third proposition understood, thus: No, but the reverse. If treated as a simp. decl., it will be delivered with perfect close; but if as a double compact, with circumflex, just as if the third proposition was expressed.

Sentences 19–22.—Each of these is a single compact of the third form.

SEC. XXVI. FORTITUDE UNDER REVERSES, A SOURCE OF GREATNESS AND POWER.

When was it that Rome attracted most strongly the admiration of mankind, and impressed the deepest sentiment of fear on the hearts of her enemies? It was, when seventy thousand of her sons lay bleeding at Cannæ; and Hannibal, victorious over three Roman armies and twenty nations, was thundering at her gates. It was then that the young and heroic Scipio, having sworn on his sword in the

3 presence of the fathers of the country, not to despair of the
 Republic, marched forth at the head of a people, firmly re-
 solved to conquer, or die ; and that resolution insured them
 4 the victory. When did Athens appear the greatest and
 the most formidable ? It was when, giving up their houses
 and possessions to the flames of the enemy, and having
 5 transferred their wives, their children, their aged parents,
 and the symbols of their religion on board of their fleet,
 they resolved to consider themselves as the republic, and
 their ships as their country. It was then they struck that
 6 terrible blow, under which the greatness of Persia sunk,
 and expired. *Harper.*

Sentence 2d.—Either a mixed sentence, combining two single compacts, the less, the second form ending with Cannæ, and having correlative words *then—when* ; and the greater, third form comprising the whole sentence, correl. words *as—so* ; or comp. decl. loose : hence it will be delivered either with partial close or bend at Cannæ.

Sentences 3d and 5th.—Observe the long circumstances in these sentences.

SEC. XXVII. THE LOVE OF NATURE.

1 The love of Nature, and the scenes she draws,
 Is Nature's dictate. Strange ! there should be found
 Who, self-imprisoned in their proud saloons,
 Renounce the odors of the open field
 For the unscented fictions of the loom ;
 2 Who, satisfied with only pencilled scenes,
 Prefer to the performance of a God
 The inferior wonders of an artist's hand !
 Lovely, indeed, the mimic works of art,
 But Nature's works far lovelier. *Cowper.*

Sentence 2d.—A comp. decl. single compact of the third form : correl. words *therefore—because* : the first part fragmentary : *it is* being suppressed before *strange*, and *that* after it. *Therefore* it is strange that, &c.—*because* lovely indeed, &c. The second part is compact, of the first form, and has the correlative words *indeed—but*, instead of *though—yet*, which would be more accurate.

SEC. XXVIII. PERSEVERANCE AND IMPORTUNITY IN PRAYER COMMENDED.

And he spake a parable unto them, to this end : that men
 1 ought always to pray, and not to faint : saying, There was
 in a city a judge, who feared not God, neither regarded
 man ; and there was a widow in that city ; and she came
 unto him : saying, Avenge me of mine adversary.

And he would not for a while, but afterwards he said
 2 within himself, Though I fear not God, nor regard man,
 yet, because this widow troubleth me, I will avenge her,

lest by her continual coming she weary me. And the Lord
 3 said, Hear what the unjust judge saith; and shall not God
 avenge his own elect, who cry day and night unto him,
 4 though he bear long with them? I tell you he will avenge
 them speedily.

Sentence 2d.—A mixed sent., combining two compacts. *Sentence 3d.*—Semi-interrog. close decl. in the first part: compact definite in the second: loose connection between them.

SEC. XXIX. THE ADVANTAGES OF A THOROUGH EDUCATION.

In those strangely beautiful eastern tales that fascinate
 our childhood, and rarely lose their charm in our riper
 years, you all recollect how the gorgeous imagination of
 the oriental authors delights to luxuriate upon the story of
 1 some young and bold adventurer, who wanders alone
 through the deep caverns of the earth, and there sees
 around him piles of golden ingots and coin, and massive
 plate and burnished armor, and hillocks of pearls and rubies
 and sapphires and emeralds and diamonds, of all of which
 the mystic talisman he unconsciously bears in his bosom,
 has made him the lord?

To the young student of our own times and country, the
 2 discipline of a thorough *education* is that talisman; though
 of far more potent command than the one of oriental fable.
 3 Thus armed, he may climb the Muse's mount, or penetrate
 the deepest retreats of science. There he will find hoards
 4 more precious than countless gold, or priceless gems. He
 has but to desire them intensely, and they become his own;
 for there are to be found the Genii of arts, able to change
 5 the face of nature and subdue the very elements: there
 dwell those pure and bright intelligences that sway the
 heart of man, and mould to their own pleasure the opinions
 and passions of nations. Mighty and proud spirits are they;
 who will not be commanded by wealth or power, but they
 6 bow themselves down before the daring and persevering
 student: voluntarily confessing themselves to be "the
 slaves of the lamp, and of him, who is its master."

Verplanck.

Sentence 1st.—A magnificent comp. close indirect interrogative, of the first kind.

SEC. XXX. NO SORROWS ENTIRELY WITHOUT ALLEVIATION.

When mankind appear to be plunged in the very waters
 1 of bitterness, without hope or consolation, they are not,

after all, so wretched as might be imagined by the young
 2 and inexperienced. Melancholy, grief, nay, even despair
 can find a strange pleasure in unlimited self-indulgence.
 The good being who gives the wound, seems to have pro-
 vided to soften its pangs, by ordaining that the very grief,
 3 which dwells in the innermost heart, should be mixed with
 some rare ingredients that sweeten or alleviate the bitter
 draught: in his extremest justice, he seems to remember
 mercy; and while he strikes, he spares. Amid clouds and
 darkness, there is still an unextinguished light: in storms
 4 and tempests, there floats a saving plank: in the deepest
 woe, there is a sad luxury in giving way without restraint
 to tears: in calling to mind, again and again, the lost object
 of our affections, summing up the extent of our irretrievable
 loss, and pouring into our own wounds the balm of our own
 pity.

5 Happiness consists in a quiet series of almost impercep-
 tible enjoyments, that make little impression on the memo-
 ry. Every free breath we draw, is an enjoyment: every
 thing beautiful in nature or art, is a *source* of enjoyment:
 memory, hope, fancy, every faculty of the intellect of *man*,
 6 is a source of enjoyment: the flowers, the fruits, the birds,
 the woods, the waters, the course, the vicissitudes, and the
 vast phenomena of nature, created, regulated, and preserved
 by the mighty hand of an Omnipotent Being,—all are le-
 gitimate and reasonable sources of enjoyment, within the
 reach of every rational being. *Paulding.*

Sentence 2d.—*Nay* in this sentence is the first part of a single compact. Its equivalent given, the sentence would read thus: "Melancholy, grief, not only melancholy or grief, but even despair can," &c. Correlative words, *indeed—but*.

SEC. XXXI. MINGLED EMOTIONS.

Summer's dun cloud, that, slowly rising, holds
 The sweeping tempest in its rising folds,
 Though o'er the ridges of its thundering breast,
 The King of Terrors lifts his lightning crest,
 Pleased we behold, when those dark folds we find,
 Fringed with the golden light that glows behind.

Pierpont.

This is an inverted mixed sentence. "*Then, yet* pleased we behold Summer's," &c.—"*though* o'er," &c.—"*when* those," &c. &c.

SEC. XXXII. HOW WE SHOULD LIVE.

So live, that when thy summons comes to join
 The innumerable caravan, that moves
 To that mysterious realm, where each shall take
 His chamber in the silent halls of death;
 Thou go not like the quarry slave at night,
 Scourged to his dungeon, but, sustained and soothed
 By an unfaltering trust, approach thy grave,
 Like one who wraps the drapery of his couch
 About him, and lies down to pleasant dreams. *Bryant.*

A mixed sentence, combining two single and one double compact. "So live, that when thy summons, &c.—then thou go not, &c.—but, &c."

SEC. XXXIII. FAME, FOUNDED ON LASTING RESULTS, ALONE DURABLE.

Great actions and striking occurrences, having excited
 1 a temporary admiration, often pass away and are forgotten,
 because they leave no lasting results affecting the
 prosperity and happiness of communities. Such is fre-
 2 quently the fortune of the most brilliant military achieve-
 ments. Of the ten thousand battles which have been fought,
 of all the fields fertilized with carnage, of the banners
 3 which have been bathed in blood, of the warriors who have
 hoped that they had risen from the field of conquest, to a
 glory as bright and as durable as the stars, how few that
 continue long to interest mankind! The victory of yester-
 day is reversed by the victory of to-day; the star of mili-
 4 tary glory, rising like a meteor, like a meteor has fallen;
 disgrace and disaster hang on the heels of conquest and
 renown; victor and vanquished presently pass away into
 oblivion; and the world goes on in its course with the loss
 only of so many lives and so much treasure. *Webster.*

Sentence 1st.—"Therefore great actions, &c.—when having, &c.—then often, &c.—because, &c."

SEC. XXXIV. WAR, CRIME AND TYRANNY AT VARIANCE WITH NATURE.

Man! can thy doom no brighter soul allow?
 1 Still must thou live a blot on Nature's brow?
 Shall War's polluted banner ne'er be furled?
 Shall crimes and tyrants cease but with the world?
 2 What! are thy triumphs, sacred Truth, belied?
 3 Why then hath Plato lived, or Sidney died? *Campbell.*

SEC. XXXV. GOD ONLY CAN FILL AND SATISFY OUR
AFFECTIONS.

The motives which are most commonly urged for cher-
 1 ishing supreme affection towards God, are drawn from our
 frailty and weakness ; and from our need of more than hu-
 man succor in the trials of life and in the pains of death.
 2 But religion has a still higher claim. 3 It answers to the
 deepest want of human nature. We refer to our want of
 some being or beings, to whom we may give our hearts ;
 4 whom we may love more than ourselves ; for whom we
 may live and be ready to die ; and whose character re-
 sponds to that idea of perfection, which, however dim and
 undefined, is an essential element of every human soul.
 5 We cannot be happy beyond our love. At the same time,
 love may prove our chief woe, if bestowed unwisely, dis-
 proportionately, and on unworthy objects ; if confined to
 beings of imperfect virtue, with whose feelings we cannot
 6 always innocently sympathize : whose interests we cannot
 always righteously promote : who narrow us to themselves,
 instead of breathing universal charity ; who are frail, mu-
 table, exposed to suffering, pain and death ? To secure a
 growing happiness and a spotless virtue, we need for the
 heart a being worthy of its whole treasure of love ; to
 whom we may consecrate our whole existence ; in ap-
 proaching whom, we enter an atmosphere of purity and
 7 brightness ; in sympathizing with whom, we cherish only
 noble sentiments ; in devoting ourselves to whom, we es-
 pouse great and enduring interests ; in whose character
 we find the spring of an ever-enlarging philanthropy ; and
 by attachment to whom, all our other attachments are hal-
 lowed, protected, and supplied with tender and sublime
 8 consolation under bereavements and blighted hope. Such
 a being is God.

Channing.

Sentence 6th.—This sentence may be treated either as an imperfect loose de-
 clarative or an imperfect loose indirect interrogative. I prefer the latter treat-
 ment.

SEC. XXXVI. CONTENTMENT IN VIEW OF AGE.

True, time will seam and blanch my brow ;

Well ; I shall sit with aged men ;

And my good glass will tell me how

A grizzly beard becomes me then.

Bryant.

“ It is true, indeed, that time, &c.—but therefore well, because.”

SEC. XXXVII. AN EXHIBITION OF THE EVILS OF THE PRESS-GANG.

Would the learned gentleman not let one father, one
 1 husband, one brother, one child escape, in this general
 scene of oppression and injustice! Methinks I hear the
 heart-felt shrieks of the miserable wife this instant pier-
 cing my ears, and entreating, in accents of rage and despair,
 2 the midnight ruffian not to drag from her side her tender
 and affectionate husband: the father of her children and
 her only support! I think I hear the aged and helpless
 parent, in accents of sinking woe, misery and distress, be-
 wailing the loss of his dutiful and beloved son! I confess
 3 I am filled with horror at the various ills and miseries this
 instant inflicting in every part of these kingdoms, contrary
 to every principle of law, justice and humanity!

Sir George Saville.

Observe that all the sentences in this piece are exclamatory, and as such, to be delivered with emotion.

SEC. XXXVIII. INCIDENTS OF THE SEA.

1 To an American visiting Europe, the long voyage he has
 to make is an excellent preparative. From the moment you
 2 lose sight of the land you have left, all is vacancy until you
 step on the opposite shore, and are launched at once into
 the bustle and novelties of another world.
 3 I have said that at sea all is vacancy. 4 I should
 correct the expression. To one given up to day-dreaming,
 and fond of losing himself in reveries, a sea voyage is full
 5 of subjects of meditation; but then they are the wonders
 of the deep and the air, and rather tend to abstract the
 mind from worldly themes.

I delighted to loll over the quarter railing, or climb to the
 main-top, on a calm day, and muse for hours together on
 the tranquil bosom of a summer sea; or to gaze upon the
 6 piles of golden clouds, just peering above the horizon, and
 fancy them some fairy realms, and people them with a crea-
 tion of my own; or to watch the gentle, undulating bil-
 lows, rolling their silver volumes, as if to die away on
 those happy shores. There was a delicious sensation of
 mingled security and awe, with which I looked down from
 my giddy height on the monsters of the deep at their
 7 uncouth gambols: shoals of porpoises tumbling about the
 bow of the ship, the grampus slowly heaving his huge
 form above the surface, or the ravenous shark darting, like

a spectre, through the blue waters. My imagination would conjure up all that I had heard or read of the watery world 8 beneath me; of the finny herds that roam in the fathomless valleys; of shapeless monsters that lurk among the very foundations of the earth; and those wild phantasms that swell the tales of fishermen and sailors.

9 Sometimes a distant sail, gliding along the edge of the ocean, would be another theme of idle speculation. How interesting this fragment of a world hastening to rejoin the great mass of existence! what a glorious monument of human invention, that has thus triumphed over wind and wave; has brought the ends of the earth in communion; 10 has established an interchange of blessings: pouring into the sterile regions of the north all the luxuries of the south: diffusing the light of knowledge and the charities of cultivated life; and has thus bound together those scattered portions of the human race, between which nature seemed to have thrown an insurmountable barrier!

11 We one day descried some shapeless object drifting at 12 a distance. At sea, every thing that breaks the monotony of the surrounding expanse attracts attention. It proved to be the mast of a ship that must have been completely 13 wrecked; for there were the remains of handkerchiefs by which some of the crew had fastened themselves to this spar, to prevent their being washed off by the waves. 14 There was no trace by which the name of the ship could be ascertained. The wreck had evidently drifted about 15 for many months: clusters of shell-fish had fastened about 16 it; and long sea-weeds flaunted at its sides. But where, thought I, is the crew? Their struggle has long been 17 over: they have gone down amidst the roar of the tempest: their bones lie whitening in the caverns of the 18 deep. Silence, oblivion, like the waves, have closed over them; and no one can tell the story of their end. What sighs have been wafted after that ship! what prayers have been offered up at the deserted fireside of home! how 19 often have the maiden, the wife, and the mother, pored over the daily news, to catch some casual intelligence of this rover of the deep! how has expectation darkened into anxiety; anxiety into dread; and dread into despair! 20 Alas! not one memento shall return for love to cherish. 21 All that shall ever be known is, that she sailed from port, and was never heard of more.

Irving.

Sentence 5th.—The second part of this loose sentence should be treated as a single compact of the third form; correlative words, *as—so*. *Sentence 6th.*—An imperfect loose declarative. *Sentence 18th.*—It may be treated as perfect loose

or single compact of the third form : correlative words, *because—therefore*. The latter treatment is preferable, because a perfect loose precedes with a succession of three closes. *Sentence 19th.*—A perfect loose indefinite interrogative exclamatory sentence in four parts : the fourth part imperfect loose.

SEC. XXXIX. THE DEATH OF HAMILTON.

1 “How are the mighty fallen!” 2 And, regardless as we are of vulgar deaths, shall not the fall of the mighty affect us?

3 A short time since, and he, who is the occasion of our
4 sorrows, was the ornament of his country. He stood on
5 an eminence, and glory covered him. From that eminence
6 he has fallen : suddenly, forever, fallen. His intercourse
with the living world is now ended ; and those who would
hereafter find him, must seek him in the grave. There,
cold and lifeless, is the heart which just now was the seat
of friendship ; there, dim and sightless is the eye, whose
7 radiant and enlivening orb beamed with intelligence ; and
there, closed forever, are those lips, on whose persuasive
accents we have so often, and so lately, hung with trans-
port ! From the darkness which rests upon his tomb, there
8 proceeds, methinks, a light in which it is clearly seen,
that those gaudy objects, which men pursue, are only
9 phantoms. In this light, how dimly shines the splendor of
victory : how humble appears the majesty of grandeur !
The bubble, which seemed to have so much solidity,
10 has burst ; and we again see, that all below the sun is
vanity.

True the funeral eulogy has been pronounced, the sad and
solemn procession has moved, the badge of mourning has
already been decreed, and presently the sculptured marble
11 will lift up its front, proud to perpetuate the name of
Hamilton, and rehearse to the passing traveler his virtues ;
(just tributes of respect, and to the living useful ;) but to
him, mouldering in his narrow and humble habitation, what
12 are they ? How vain ! how unavailing !

13 Approach, and behold, while I lift from his sepulchre
14 its covering ! Ye admirers of his greatness ! ye emulous
of his talents and his fame, approach and behold him now.
15 How pale ! how silent ! No martial bands admire the
16 adroitness of his movements ; no fascinating throng weep,
17 and melt, and tremble at his eloquence ! Amazing change !
18 A shroud ! a coffin ! a narrow, subterraneous cabin !—this
is all that now remains of Hamilton ! and is this all that
19 remains of Hamilton ? During a life so transitory, what
lasting monument, then, can our fondest hopes erect !

- 20 My brethren ! we stand on the borders of an awful gulf, which is swallowing up all things human ; and is there, amidst this universal wreck, nothing stable, nothing abiding, nothing immortal, on which poor, frail, dying man can fasten ?
- 21 Ask the hero, ask the statesman, whose wisdom you have been accustomed to revere, and he will tell you. He will tell you, did I say ? He has already told you, from his death-bed ; and his illumined spirit, still whispers from
- 22 the heavens, with well known eloquence, the solemn admonition : “ Mortals hastening to the tomb, and once the companions of my pilgrimage, take warning and avoid my errors ; cultivate the virtues I have recommended ; choose the Saviour I have chosen ; live disinterestedly ; live for immortality ; and would you rescue any thing from final dissolution, lay it up in God.”
- President Nott.*

Sentence 2d.—A semi-interrogative : the parts connected compactly : *though—yet*, the correlative words.

Sentence 3d.—A single compact, third form. “ *When a short time since was, then.*” *Sentence 11th.*—A single compact, second form, correlative words, *indeed—but*, in the first part : in the second, simple indefinite interrogative : the whole a semi-interrogative : the parts connected closely. *Sentence 16th.*—A double compact exclamatory with the first proposition, comprising two members, only expressed. *Sentence 17th.*—A fragmentary simple declarative exclamatory. *Sentence 18th.*—A broken close declarative exclamatory. *Sentence 21st.*—A compound declarative single compact, third form : correlative words, *if—then*

SEC. XL. THE POWER OF VERSE TO PERPETUATE.

- ”T is not a pyramid of marble stone,
Though high as our ambition ;
- 1 ”T is not a tomb cut out in brass, which can
Give life to the ashes of a man ;
But verses only : they shall fresh appear
Whilst there are men to read or hear.
When time shall make the lasting brass decay,
And eat the pyramid away ;
- 2 Turning that monument wherein men trust
Their names, to what it keeps, poor dust ;
Then shall the epitaph remain, and be
New graven in eternity.

Cowley.

SEC. XLI. THE PHARISEE AND THE PUBLICAN.

- 1 Two men went up in the temple to pray : the one, a pharisee, and the other, a publican. The pharisee stood
- 2 and prayed thus with himself : God, I thank thee that I am not as other men are : extortioners ; unjust ; adulterers ; or
- 3 even as this publican. I fast twice in the week : I give

tithes of all that I possess. And the publican standing
4 afar off, would not lift up so much as his eyes unto heaven,
but smote upon his breast: saying, God be merciful to me
a sinner!

I tell you, this man went down to his house justified,
5 rather than the other; for every one that exalteth himself,
shall be abased; and he that humbleth himself, shall be
exalted.

SEC. XLII. THE EXISTENCE OF SLAVERY INCONSISTENT WITH
OUR PRINCIPLES AND INSTITUTIONS.

Sir, let gentlemen put it home to themselves, that after
Providence has crowned our exertions, in the cause of gen-
eral freedom, with success, and led us on to indepen-
1 dence, through a myriad of dangers, and in defiance of ob-
stacles crowding thick upon each other, we should not so
soon forget the principles upon which we fled to arms, and
lose all sense of that interposition of Heaven, by which
alone we could have been saved from the grasp of arbi-
trary power. We may talk of liberty in our public coun-
cils, and fancy that we feel reverence for her dictates; we
2 may declaim with all the vehemence of animated rhetoric,
against oppression, and flatter ourselves that we detest the
ugly monster; but so long as we continue to cherish the
poisonous weed of partial slavery among us, the world will
doubt our sincerity. In the name of heaven, with what
face can we call ourselves the friends of equal freedom,
and the inherent rights of our species, when we wantonly
3 pass laws inimical to each: when we reject every op-
portunity of destroying, by silent, imperceptible degrees,
the horrid fabric of individual bondage, reared by the mer-
cenary hands of those from whom the sacred flame of lib-
erty received no devotion?

4 Sir, it is pitiable, to reflect, to what wild inconsisten-
cies, to what opposite extremes we are hurried, by the
frailty of our nature. Long have I been convinced, that no
generous sentiment of which the human heart is capable,
no elevated passion of the soul that dignifies mankind, can
5 obtain a uniform and perfect dominion: to-day we may be
aroused as one man, by a wonderful and unaccountable
sympathy, against the lawless invader of the rights of his
fellow-creatures; to-morrow we may be guilty of the same
oppression which we reprobated and resisted in another. Is
it, Mr. Speaker, because the complexion of these devoted
victims is not quite so delicate as ours; is it because their

untutored minds, (humbled and debased by the hereditary
 6 yoke,) appear less active and capacious than our own? or,
 is it because we have been so habituated to their situation,
 as to become callous to the horrors of it, that we are de-
 termined, whether politic or not, to keep them, till time
 shall be no more, on a level with the brutes? For “no-
 7 thing,” says Montesquieu, “so much assimilates a man to a
 brute, as living among freemen, himself a slave.” Call not
 Maryland a land of liberty; do not pretend, that she has
 chosen this country as an asylum, that she has erected her
 8 temple and consecrated her shrine, when here, also, her
 unhallowed enemy holds his hellish pandemonium, and our
 rulers offer sacrifices at his polluted altar; the lily and the
 bramble may grow in social proximity, but liberty and
 slavery delight in separation. *Pinkney.*

Sentence 6th.—A double interrogative with two members in the first part.
Sentence 7th.—“So much, &c.—as then living, &c.—while or when himself is a
 slave.”

Sentence 8th.—A compound declarative loose perfect. In the first part, a
 double compact, with the first proposition only expressed: having two mem-
 bers. The second part is a single compact, second form: correlative words,
 indeed—but.

SEC. XLIII. THE LANDING OF THE PILGRIMS.

The breaking waves dashed high
 On a stern and rock-bound coast;
 And the woods, against a stormy sky,
 Their giant branches tossed;
 1 And the heavy night hung dark
 The hills and waters o'er;
 When a band of exiles moored their bark,
 On the wild New-England shore.
 Not as the conqueror comes,
 They, the true-hearted came;
 Not with the roll of the stirring drums,
 And the trumpet that sings of fame;
 2 Not as the flying come,
 In silence and in fear;
 They shook the depths of the desert's gloom,
 With their hymns of lofty cheer.
 3 Amidst the storm they sang;
 And the stars heard, and the sea!
 And the sounding aisles of the dim woods rang
 To the anthem of the free!
 4 The ocean-eagle soared
 From his nest by the white wave's foam;

And the rocking pine of the forest roared :—
 This was their welcome home ! *Hemans.*

SEC. XLIV. INFLUENCE OF WAR ON OUR PEOPLE AND INSTITUTIONS.

It is the inevitable consequence of war in free countries,
 1 that the power which wields the force, will rise above the
 power that expresses the will of the people. The state
 governments will also receive a severe shock : those stately
 2 pillars which support the magnificent dome of our national
 government, will totter under the increased weight of the
 superincumbent pressure. Nor will the waste of morals,
 the spirit of cupidity, the thirst of blood, and the general
 3 profligacy of manners, which will follow the introduction of
 this measure, be viewed by the great body of our citizens,
 without the most fearful anxiety, and the most heartfelt
 deprecation. And if there are any persons in this country,
 (and I should regret if there are any such in this house,)
 who think that a public debt is a public blessing, and that
 heavy taxation is expedient in order to produce industry ;
 who believe that large standing armies are essential to
 maintain the energy, and that extensive patronage is indis-
 pensable to support the dignity of government ; who sup-
 4 pose that frequent wars are necessary to animate the human
 character, and to call into action the dormant energies of
 our nature ; who have been expelled from authority and
 power by the indignant voice of an offended country ; and
 who repine and suffer at the great and unexampled prosper-
 ity which this country is rapidly attaining under other
 and better auspices ;—such men, whoever they are, and
 wherever they be, will rally round the proposition now be-
 fore us, and will extol it to the heavens, as a model of the
 most profound policy, and as the offspring of the most ex-
 alted energy.

De Witt Clinton.

SEC. XLV. AN APPEAL TO THE BAD PASSIONS REPREHENSIBLE.

Mr. President, the opposition to this discriminating
 1 amendment to the constitution, is condensed into a single
 stratagem ; namely, an effort to excite the passion of jeal-
 ousy in various forms. Endeavors have been made to
 excite geographical jealousies ; a jealousy of the smaller
 2 against the larger states ; a jealousy in the people against
 the idea of amending the constitution ; and even a jealousy

against individual members of this house. Sir, is this passion a good medium through which to discern truth ; or is it a mirror calculated to reflect error ? will it enlighten ; or deceive ? is it planted in good ; or in evil : in virtuous or in vicious principles ? Wherefore, then, do gentlemen endeavor to blow it up ? Is it because they distrust the strength of their arguments, that they resort to this furious and erring passion ? is it because they know, that

“ Trifles light as air,
Are to the jealous, confirmation strong
As proofs of Holy Writ ” ?

So far as these efforts have been directed towards a geographical demarcation of the interests of this Union into North and South, in order to excite a jealousy of one division against another, and so far as they have been used to create suspicions of individuals, they have been either so feeble, inapplicable, or frivolous, as to bear but lightly upon the question, and to merit but little attention. But the attempt to array states against states, because they differ in size, and to prejudice the people against the idea of amending their constitution, bear a more formidable aspect and ought to be repelled, because they are founded on principles the most mischievous and inimical to the constitution ; and could they be successful, are replete with great mischiefs.

John Taylor.

SEC. XLVI. THE WRONGS OF AMERICA.

After the most valuable right of legislation was infringed ; when the powers, assumed by your parliament, in which we are not represented, and, from our local and other circumstances, cannot properly be represented, rendered our property precarious ; after being denied that mode of trial, to which we have been long indebted for the safety of our persons, and the preservation of our liberties ; after being, in many instances, divested of those laws which were transmitted to us by our common ancestors, and subjected to an arbitrary code, compiled under the auspices of Roman tyrants ; after those charters, which encouraged our predecessors to brave death and danger in every shape, on unknown seas, in deserts unexplored, amidst barbarous and inhospitable nations, were annulled ; when, without the form of trial, without a public accusation, whole colonies were condemned, their trade destroyed, their inhabitants impoverished ; when soldiers were encouraged to imbrue their hands in the blood of Americans

by offers of impunity; when new modes of trial were instituted for the ruin of the accused, where the charge carried with it the horrors of conviction; when a despotic government was established in a neighboring province, and its limits extended to every point of our frontiers; we little imagined that anything could be added to this black catalogue of unprovoked injuries; but we have unhappily been deceived; and the late measures of the British ministry fully convince us, that their object is the reduction of these colonies to slavery and ruin.

Richard Henry Lee.

SEC. XLVII. A TWO-FOLD PEACE.

1 There is a two-fold peace. 2 The first is negative.
 3 It is relief from disquiet and corroding care: it is repose
 after conflict and storms. But there is another and a
 4 higher peace, to which this is but the prelude: "a peace
 of God which passeth understanding;" and properly called
 5 "the kingdom of God within us." This state is anything
 but negative. It is the highest and most strenuous action
 6 of the soul; but an entirely harmonious action, in which
 all our powers and affections are blended in a beautiful pro-
 portion, and sustain and perfect one another. It is more
 7 than silence after storms; it is as the concord of all
 melodious sounds. Has the reader never known a season,
 when, in the fullest flow of thought and feeling, in the uni-
 versal action of the soul, an inward calm, profound as
 8 midnight silence, yet bright as the still summer noon, full
 of joy, but unbroken by one throb of tumultuous passion,
 has breathed through his spirit, and given him a glimpse
 9 and presage of the serenity of a happier world? Of this
 character is the peace of religion. It is a conscious
 harmony with God and the creation: an alliance of love
 10 with all beings: a sympathy with all that is pure and
 happy: a surrender of every separate will and interest: a
 participation of the spirit and life of the universe: an
 entire concord of purpose with its Infinite Original. This
 11 is peace, and the true happiness of man; and we think
 that human nature has never lost sight of this its great
 12 end. It has always sighed for a repose, in which energy of
 thought and will might be tempered with an all-pervading
 13 tranquillity. We seem to discover aspirations after this
 good, a dim consciousness of it, in all ages of the world.
 We think we see it in those systems of Oriental and

- 14 Grecian philosophy, which proposed as the consummation of present virtue a release from all disquiet, and an intimate union and harmony with the divine mind. We even think, that we trace this consciousness, this aspiration, in the works of ancient art which time has spared us ; in
 15 which the sculptor, aiming to embody his deepest thoughts of human perfection, has joined with the fullness of life and strength, a repose, which breathes into the spectator
 16 an admiration as calm as it is exalted. Man, we believe, never loses the sentiment of his true good. There are yearnings, sighings, which he does not himself comprehend ; which break forth alike in his prosperous and
 17 adverse seasons ; which betray a deep, indestructible faith in a good he has not found ; and which, in proportion as they grow distinct, rise to God, and concentrate the soul on him, as at once his life and rest : the fountain at once of energy and repose.

Channing.

SEC. XLVIII. TRUST IN GOD COMMENDED AND ENJOINED.

No man can serve two masters, for either he will
 1 hate the one and love the other, or else he will hold
 2 to the one and despise the other. Ye cannot serve God and Mammon.

Therefore I say unto you, 'Take no thought for your life,
 3 what ye shall eat or what ye shall drink ; nor yet for your
 4 body, what ye shall put on. Is not the life more than
 meat ; and the body more than raiment ? Behold the
 5 fowls of the air ; for they sow not, neither do they reap,
 nor gather into barns ; yet your heavenly Father feedeth
 6 them ? Are ye not much better than they ? 7 Which of
 you, by taking thought, can add one cubit unto his stature ?
 8 And why take ye thought for raiment ? Consider the
 9 lilies of the field, how they grow : they toil not, neither
 do they spin ; and yet I say unto you, that even Solomon
 in all his glory was not arrayed like one of these ? Where-
 10 fore, if God so clothe the grass of the field, which to-day
 is, and to-morrow is cast into the oven, shall he not much
 more clothe you, O ye of little faith ? Therefore, take no
 thought, saying, What shall we eat, or what shall we
 drink, or wherewithal shall we be clothed ; for after
 11 all these things do the Gentiles seek ; and your heavenly
 Father knoweth that ye have need of these things ; but
 seek ye first the kingdom of God and his righteousness ;
 and all these things shall be added unto you. Take,

12 therefore, no thought for the morrow, for the morrow shall
 13 take thought for the things of itself. Sufficient unto the
 day is the evil thereof.

Sentence 3d.—This sentence should have been connected by punctuation with the fourth: forming a semi-interrogative, with a double compact construction between the parts: the declarative containing the first, and the definite interrogative, the second proposition. *Sentence 5th and 9th.*—These should, in my opinion, be treated as semi-interrogatives: the interrogative, in both cases, indirect.

SEC. XLIX. IMMORTALITY.

O, listen, man !

- 1 A voice within us speaks the startling word :
 ‘Man, thou shalt never die !’ Celestial voices
 Hymn it round our souls : according harps,
 2 By angel fingers touched, when the mild stars
 Of morning sang together, sound forth still
 The song of our great immortality !
 Thick, clustering orbs, and this our fair domain,
 3 The tall, dark mountains, and the deep-toned seas,
 Join in this solemn, universal song. *Dana.*

SEC. L. VIRTUE AND PIETY ARE CONFORMITY TO NATURE.

- 1 I find myself existing upon a little spot, surrounded
 2 every way by an immense unknown expansion. Where
 am I ? what sort of a place do I inhabit ? Is it exactly ac-
 commodated, in every instance, to my convenience ? is
 3 there no excess of cold, none of heat, to offend me ? am I
 never annoyed by animals either of my own kind, or a dif-
 ferent ? is every thing subservient to me, as though I had
 4 ordered all myself ? No ; nothing like it : the farthest
 5 from it possible. The world appears not then originally
 6 made for the private convenience of me alone ? It does not.
 7 But is it not possible so to accommodate it, by my own
 8 particular industry ? If to accommodate man and beast,
 heaven and earth, if this be beyond me, it is not possible.
 9 What consequence then follows ? Can there be any other
 10 than this : if I seek an interest of my own detached
 from that of others, I seek an interest which is chimerical,
 11 and can have no existence ? How then must I determine ?
 12 Have I no interest at all ? If I have not, I am a fool for
 13 staying here : ’t is a smoky house ; and the sooner out of
 14 it the better. But why no interest ? Can I be contented
 15 with none, but one separate and detached ? is a social
 interest joined with others such an absurdity as not to be

admitted? The bee, the beaver, and the tribes of herding animals, are enough to convince me that the thing is, somewhere at least, possible. How then am I assured, that it is not equally true of man! Admit it, and what follows? If so, then honor and justice are my interest; then the whole train of moral virtues are my interest; without some portion of which, not even thieves can maintain society.

But farther still: I stop not here; I pursue this social interest, as far as I can trace my several relations. I pass from my own flock, my own neighborhood, my own nation, to the whole race of mankind, as dispersed throughout the earth. Am I not related to them all by the mutual aids of commerce: by the general intercourse of arts and letters: by that common nature, of which we all participate?

Again: I must have food and clothing. Without a proper genial warmth, I must instantly perish. Am I not related in this view to the very earth itself: to the distant sun from whose beams I derive vigor; to that stupendous course and order of the infinite host of heaven, by which the times and seasons ever uniformly pass on? Were this order once confounded, I could not probably survive a moment: so absolutely do I depend on this common welfare.

What then have I to do but to enlarge virtue into piety? Not only honor and justice, and what I owe to man is my interest, but gratitude also; acquiescence; resignation; adoration; and all I owe to this great polity, and its greater Governor, our common parent.

But if all these moral and divine habits be my interest, I need not, surely, seek for a better; I have an interest compatible with the spot on which I live; I have an interest which may exist, without altering the plan of Providence; without mending or marring the general order of events. I can hear whatever happens with manlike magnanimity; can be contented and fully happy in the good which I possess; and can pass through this turbid, this fickle, this fleeting period, without bewailings, or envyings, or murmurings or complaints. *Harris.*

SEC. LI. THE EMPLOYMENT OF INFORMERS DESTRUCTIVE TO PRIVATE HAPPINESS.

1 A mercenary informer knows no distinction. Under such a system, the obnoxious people are slaves, not

only to the government, but they live at the mercy of every individual; they are at once the slaves of the whole community, and of every part of it; and the worst and most unmerciful men are those on whose goodness they must depend.

In this situation men not only shrink from the frowns of a stern magistrate, but they are obliged to fly from their very species. The seeds of destruction are sown in civil intercourse: in social habitudes. The blood of wholesome kindred is infected. Their tables and beds are surrounded with snares. All the means given by Providence to make life safe and comfortable, are perverted into instruments of terror and torment. This species of universal subserviency, that makes the very servant, who waits behind your chair, the arbiter of your life and fortune, has such a tendency to degrade and abase mankind, and to deprive them of that assured and liberal state of mind, which alone can make us what we ought to be, that I vow to God I would sooner bring myself to put a man to immediate death for opinions I dislike, and so to get rid of the man and his opinions at once, than to fret him with a feverish being, tainted with the jail-distemper of a contagious servitude: to keep him above ground, an animated mass of putrefaction; corrupted himself, and corrupting all about him.

Burke.

SEC. LII. THE SPIRIT OF INDEPENDENCE.

1 Thy spirit, Independence, let me share.
 Lord of the lion-heart and eagle-eye,
 2 Thy steps I'll follow with my bosom bare;
 Nor heed the storm that howls along the sky.

Smollet.

SEC. LIII. THE SURVIVORS OF THE BATTLE OF BUNKER HILL.

1 Venerable men! you have come down to us from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. You are now, where you stood, fifty years ago, this very hour, with your brothers, and your neighbors, shoulder to shoulder, in the strife of your country. — But, alas! you are not all here! time and the sword have thinned your ranks. Prescott, Putnam, Stark, Brooks, Read, Pomeroy, Bridge! our eyes seek for you in vain amidst this broken band; you are

gathered to your fathers, and live only to your country in her grateful remembrance, and your own bright example. But let us not too much grieve that you have met the common fate of men ; you lived, at least, long enough to know that your work had been nobly and successfully accomplished. You lived to see your country's independence established, and to sheathe your swords from war. On the light of liberty you saw arise the light of Peace, like

Another morn,
Risen on mid-noon ;

and the sky on which you closed your eyes, was cloudless. But—ah!—him! the first great martyr in this great cause! him! the premature victim of his own self-devoted heart! him! the head of our civil councils, and the destined leader of our military bands; whom nothing brought hither, but the unquenchable fire of his own spirit: him! cut off by Providence, in the hour of overwhelming anxiety and thick gloom: falling, ere he saw the star of his country rise: pouring out his generous blood, like water, before he knew whether it would fertilize a land of freedom, or of bondage! how shall I struggle with the emotions that stifle the utterance of thy name!—Our poor work may perish, but thine shall endure! This monument may moulder away; the solid ground it rests upon may sink down to a level with the sea; but thy memory shall not fail! Wheresoever among men, a heart shall be found, that beats to the transports of patriotism and liberty, its aspirations shall be to claim kindred with thy spirit. Webster.

Sentence 5th.—A single compact, third form, preceded by a compound compellative exclamatory: correlative words, *therefore—because*. *Sentence 6th.*—A double compact, with the first and second proposition expressed, and the correlative words both understood. *Sentence 9th.*—*Ah!* here answering the purpose of key note. (*See Spontaneous Exclamations.*) *Him!* the last word of a clause of the perfect loose indefinite interrogative excl. which follows. “What shall I say of him! who was the great, &c.” This contains two parts: the first imperfect loose, and the second, close. The succeeding three are single compact declarative exclamations: the first two having *indeed—but*, as correlative words, and the last, *wheresoever—there*.

SEC. LIV. TRUTH INVINCIBLE IF LEFT TO GRAPPLE WITH FALSEHOOD ON EQUAL TERMS.

Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously, by licensing and prohibiting, to doubt her strength. Let her and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter? who knows not that Truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings, to make her victo-

rious ; those are the shifts and defences that error uses against her power. Give her but room, and do not bind her when she sleeps ; for then she speaks not true, but then
 4 rather she turns herself into all shapes, except her own, and perhaps tunes her voice according to the time, until she be adjured into her own likeness. *Milton.*

SEC. LV. THE RESULTS OF FREE DISCUSSION.

When the cheerfulness of the people is so sprightly up, as that it hath not only wherewithal to guard well its own freedom and safety, but to spare and to bestow upon the
 1 solidest and sublimest points of controversy, and new invention ; it betokens us not degenerated, nor drooping to a fatal decay, but casting off the old and wrinkled skin of corruption, to outlive these pangs, and wax young again : entering the glorious ways of truth and virtue ; destined to become great and honorable in these latter ages. Methinks I see, in my mind, a noble and puissant nation rousing herself, like a strong man after sleep, and shaking her invincible locks : methinks I see her as an eagle mewing her
 2 mighty youth, and kindling her endazzled eyes at the full mid-day beam ! purging and unscaling her long-abused sight, at the fountain itself of heavenly radiance ; while the whole noise of timorous flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and would prognosticate a year of sects and schisms. *Milton.*

SEC. LVI. FAME RATHER SOUGHT THAN ENJOYED.

1 Fame is the shade of immortality,
 2 And in itself, a shadow. Soon as caught,
 Contemned : it shrinks to nothing in the grasp. *Young.*

SEC. LVII. THE DEATH OF LE FEVRE.

My uncle Toby went to his bureau, put his purse into
 1 his breeches pocket, and, having ordered the corporal to go early in the morning for a physician, he went to bed and fell asleep.
 2 The sun looked bright the morning after, to every eye in the village but Le Fevre's and his afflicted son's. The hand of death pressed heavy upon his eye-lids ; and hardly

could the wheel at the cistern turn round its circle, when my uncle Toby, who had rose up at an hour before his wonted time, entered the lieutenant's room, and without preface or apology, sat himself down upon the chair at the
3 bedside, and, independently of all modes and customs, opened the curtain, in the manner an old friend and brother officer would have done it, and asked him how he did, how he had rested in the night, what was his complaint, where was his pain, and what he could do to help him; and without giving him time to answer any one of the inquiries, he went on and told him of the little plan, which he had been concerting with the corporal, the night before, for him.

You shall go home directly, Le Fevre, said my uncle
4 Toby, to my house; and we'll send for a doctor to see what's the matter; and we'll have an apothecary; and the corporal shall be your nurse; and I'll be your servant, Le Fevre.

There was a frankness in my uncle Toby, not the *effect* of familiarity, but the *cause* of it, which let you at once into his soul, and showed you the goodness of his nature: to
5 this, there was something in his looks, and voice and manner, superadded, which eternally beckoned to the unfortunate to come and take shelter under him; so that before my uncle Toby had half finished the kind offers he was making to the father, had the son insensibly pressed up close to his knees, and had taken hold of the breast of his coat, and was pulling it towards him.—The blood and spirits of Le Fevre, which were waxing cold and slow within him,
6 and were retreating to their last citadel, the heart, rallied back; the film forsook his eyes for a moment; he looked up wistfully in my uncle Toby's face, then cast a look upon his boy; and that ligament, fine as it was, was never broken.

Nature instantly ebbed again: the film returned to its
7 place: the pulse fluttered, stopped, went on, throbbed, stopped again, moved, stopped,—shall I go on? No. *Sterne.*

Sentence 1st.—Compound decl. close. *He* in the last member superfluous and ungrammatical. *Sentence 3d.*—The second part of this perfect loose sent. has a sing. compact, second form, in the second part, ending with imperfect loose construction. *Sentence 6th.*—The third part of this loose sentence, sing. compact, *third form.*

SEC. LVIII. THE MARTYRS.

- 1 What heard I then? 2 A ringing shriek of pain,
Such as forever haunts the tortured ear?
- 3 I heard a sweet and solemn-breathing strain,

Piercing the flames, untremulous and clear!

- 4 The rich triumphal tones!—I knew them well,
As they came floating with a breezy swell!
Man's voice was there: a clarion voice to cheer
5 In the mid-battle: ay, to turn the flying:
Woman's: that might have sung of heaven beside
the dying!

It was a fearful, yet a glorious thing,

- 6 To hear that hymn of martyrdom, and know
That its glad stream of melody could spring
Up from the unsounded gulfs of human woe!
7 Alvar! Theresa! what is deep? what strong?
8 God's breath within the soul! It filled that song
9 From your victorious voices!—but the glow
On the hot and lurid air increased:
Faint grew the sounds: more faint: I listened:
they had ceased!
- 10 And thou indeed hadst perished, my soul's friend!
11 I might form other ties, but thou alone
Couldst with a glance the veil of dimness rend,
By other years o'er boyhood's memory thrown!
Others might aid me forward; thou and I
Had mingled the fresh thoughts that early die:
12 Once flowering, never more!—And thou wert gone!
13 Who could give back my youth, my spirit free;
Or be in aught again what thou hadst been to me?
- 14 And yet I wept thee not, thou true and brave!
I could not weep! there gathered round thy name
15 Too deep a passion! *Thou* denied a grave!
Thou, with a blight flung on thy soldier's fame!
16 Had I not known thy heart from childhood's time?
Thy heart of hearts? and couldst thou die for crime?
17 No! had all earth decreed that death of shame,
I would have set, against all earth's decree,
The inalienable trust of my firm soul in thee! *Hemans.*

Sentence 3d.—"No, but," or "I heard not a singing," &c—"but" understood before the first word of this sentence. *Sentence 4th.*—This sentence has its intended construction changed at *tones*. *Sentence 6th.*—This may be treated as a single compact decl. excl., correlative words, *though—yet*, or a single compact indirect interrogative excl., of the third kind. *Sentence 7th.*—A comp. indef. perf. loose interrog., preceded by a compound compellative. *Sentence 11th.*—A compound perf. loose decl. excl., in two parts: a compact in each. *Sentence 14th.*—A single compact, third form: correlative words, *therefore—because*.

SEC. LIX. THE EFFECTS OF AN EXAGGERATED ESTIMATE
OF MANKIND.

As the admirer of painting is most offended with the scrawls of a dauber, as the enthusiast in music is most hurt with the discords of an ill-played instrument; so the lover of mankind, as his own sense of virtue has painted them, when he comes abroad into life, and sees what they really are, feels the disappointment in the severest manner; and he will often indulge in satire beyond the limits of discretion, while indifference or selfishness will be contented to take men as it finds them, and never allow itself to be disquieted with the soreness of disappointed benevolence, or the warmth of indignant virtue. *Mackenzie.*

SEC. LX. THE VALUE OF A GOOD BOOK.

As good almost kill a man as kill a book: who kills a man, kills a reasonable creature: God's image; but he who destroys a good book, kills reason itself: kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life. It is true, no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which, whole nations fare the worse. We should be wary, therefore, what persecutions we raise against the living labors of public men: how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed; sometimes a martyrdom; and, if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at that ethereal and sift essence, the breath of reason itself: slays an immortality rather than a life. *Milton.*

SEC. LXI. VIRTUE CAN NEVER BE DISGRACED.

Such is the frame and temper of our minds, that nothing strikes us with greater admiration than a man intrepid in the midst of misfortunes. Of all ignominies, an ignominious death must be allowed to be the greatest; and yet where is the blasphemer who will presume to defame the death of Socrates! This saint entered the prison with the same

- 3 countenance with which he reduced thirty tyrants ; and he took off ignominy from the place ; for how could it be deemed a prison when Socrates was there ? Aristides was
 4 led to execution in the same city : all those who met the sad procession, cast their eyes to the ground, and with throbbing hearts bewailed, not the innocent man, but Justice herself, who was in him condemned. Yet there was
 5 a wretch found, (for monsters are sometimes produced in contradiction to the ordinary rules of nature,) who spit in his face as he passed along. Aristides wiped his cheek,
 6 smiled, turned to the magistrate, and said, " Admonish this man not to be so nasty for the future."
- 7 Ignominy then can take no hold on virtue, for virtue is in every condition the same, and challenges the same respect.
 8 We applaud the world, when she prospers ; and when she falls into adversity, we applaud her. Like the temples of
 9 the gods, she is venerable even in her ruins.

Bolingbroke.

Sentence 1st.—A mixed sentence. *Sentences 2d and 3d.*—The one a semi-interrog. excl., the other, a semi-interrogative. *Sentence 8th.*—Single declarative compact, as a whole, third form, and single declarative compacts, second form, in each of the parts : therefore a mixed sentence.

SEC. LXII. THE FITNESS OF CHRISTIANITY TO ANY STAGE OF SOCIETY.

- 1 I will make but one remark on this religion which strikes my own mind very forcibly. Since its introduction, human nature has made great progress, and society experienced
 2 great changes ; and in this advanced condition of the world, Christianity, instead of losing its application and importance, is found to be more and more congenial and adapted to man's nature and wants. Men have outgrown the other institutions of that period when Christianity appeared, its
 3 philosophy, its modes of warfare, its policy, its public and private economy ; but Christianity has never shrunk as intellect opened, but has always kept in advance of men's faculties, and unfolded nobler views in proportion as they have ascended. The highest powers and affections, which
 4 our nature has developed, find more than adequate objects in this religion. Christianity is indeed peculiarly fitted to the more improved stages of society ; to the more delicate
 5 sensibilities of refined minds ; and especially to that dissatisfaction with the present state, which always grows with the growth of our moral powers and affections. As men
 6 advance in civilization, they become susceptible of mental

sufferings, to which ruder ages are strangers; and these Christianity is fitted to assuage. Imagination and intellect
 7 become more restless; and Christianity brings them tranquillity by the eternal and magnificent truths, the solemn and unbounded prospects, which it unfolds. This fitness
 8 of our religion to more advanced stages of society than that in which it was introduced, to wants of human nature, not then developed, seems to me very striking. The religion
 9 bears the marks of having come from a being who perfectly understood the human mind, and had power to provide for
 10 its progress. This feature of Christianity is of the nature of prophecy. It was an anticipation of future and distant
 11 ages; and when we consider among whom our religion sprung, where, but in God, can we find an explanation of this peculiarity?
Channing.

Sentence 3d.—This sentence is a mixed sentence: as a whole, single compact declarative, second form: correlative words, *indeed—but*: in the second part, single compact of the same form and with the same correlative words.

SEC. LXIII. THE CONSOLATION OF VIRTUE IN AFFLICTION.

Cyriac, this three years day, these eyes, though clear
 To outward view, of blemish or of spot,
 1 Bereft of light their seeing have forgot;
 Nor to their idle orbs doth sight appear
 Of sun, or moon, or star, (throughout the year,)
 Or man, or woman. Yet I argue not
 2 Against Heaven's hand or will, nor bate a jot
 Of heart or hope; but still bear up and steer
 3 Right onward. What supports me, dost thou ask?
 The conscience, friend, to have lost them overplied
 4 In liberty's defence: my noble task,
 Of which all Europe rings from side to side.
 5 This thought might lead me through the world's vain
 mask,
 Content though blind, had I no better guide. *Milton.*

Sentence 2d.—Not equivalent to *neither*: whole sentence perfect loose. *Sentence 3d.*—A definite close interrogative. *Sentence 4th.*—Single compact declarative, third form: correlative words, *yet—though*: "content though blind," a circumstance.

SEC. LXIV. THE PROPER LIMITS OF BENEVOLENCE.

1 Kind and amiable people! your benevolence is most lovely in its display, but oh! it is perishable in its consequences. Does it never occur to you that in a few years

2 this favorite will die ; and that he will go to the place where
 neither cold nor hunger will reach him ; but that a mighty
 interest remains, of which both of us may know the cer-
 tainty, though neither you nor I can calculate the extent ?
 Your benevolence is too short : it does not shoot far enough
 3 ahead : it is like regaling a child with a sweetmeat or a
 toy, and then abandoning the happy unreflecting infant to
 exposure. You make the poor old man happy with your
 4 crumbs and your fragments, but he is an infant on the
 mighty range of duration ; and will you leave the soul,
 which has the infinity to go through, to its chance ? How
 comes it that the grave should throw so impenetrable a
 5 shroud over the realities of eternity ? how comes it that
 heaven, and hell, and judgment, should be treated as so
 many nonentities ; and that there should be as little real
 and operative sympathy felt for the soul which lives forever,
 as for the body after it is dead, or for the dust into which it
 moulders ? Eternity is longer than time ; the arithmetic,
 my brethren, is all one side upon this question ; and the
 6 wisdom which calculates, and guides itself by calculation,
 gives its weighty and respectable support to what may be
 called THE BENEVOLENCE OF FAITH. *Chalmers.*

Sentence 2d.—A badly constructed sentence : *but* being a bad substitute for *and*, and giving the sentence the appearance of a perfect loose, when it really is an imperfect loose definite interrogative, and should be delivered as such.

SEC. LXV. THE DEATH OF ALTAMONT.

1 The sad evening before the death of this noble youth I
 2 was with him. No one was there, but his physician, and
 an intimate friend whom he loved and whom he had ruined.
 3 At my coming in, he said, you and the physician are come
 4 too late. I have neither life, nor hope. 5 You both aim
 at miracles : you would raise the dead.
 6 Heaven, I said, is merciful—
 7 Or I could not have been thus guilty. 8 What has it done
 9 to bless and to save me ! I have been too strong for Om-
 10 nipotence ! I plucked down ruin !
 11 I said, the blessed Redeemer—
 12 Hold ! hold ! you wound me ! 13 This is the rock on
 which I split : I denied his name.

Refusing to hear any thing from me, or take any thing
 14 from the physician, he lay silent, as far as sudden darts of
 pain would permit, till the clock struck. Then with vehe-
 15 mence—Oh, time ! time ! it is fit thou shouldst thus strike
 16 thy murderer to the heart. How art thou fled forever !

17 A month! 18 Oh for a single week! 19 I ask not for years, though an age were too little for the much I have to do.
20 On my saying, we could not do too much: that heaven was a blessed place—
21 So much the worse. 22 'T is lost! 't is lost!—23 Heaven is to me, the severest part of hell!
24 Soon after I proposed prayer.
25 Pray you that can. 26 I never prayed. 27 I cannot
28 pray, nor need I. Is not heaven on my side already? It
29 closes with my conscience: its severest strokes but second my own.

His friend being much touched, even to tears, at this,
30 (who could forbear? I could not,) with a most affectionate
31 look, he said, keep those tears for thyself. I have undone
32 thee.—Dost weep for me? 33 That's cruel. 34 What can pain me more?

35 Here his friend, too much affected, would have left him.
36 No; stay. 37 *Thou* still mayest hope, therefore hear
38 me. How madly have I talked! how madly hast thou listened and believed! But look on my present state, as a full answer to thee and to myself. 'This body is all weakness
40 and pain, but my soul, as if strung up by torment to greater strength and spirit, is full powerful to reason: full mighty to suffer. And that which thus triumphs within the jaws
41 of mortality, is doubtless immortal; and as for a Deity, nothing less than an Almighty could inflict what I feel.

I was about to congratulate this passive, involuntary confessor, on his asserting the two prime articles of his creed, extorted by the rack of nature, when he thus very passionately: No; no! let me speak on; I have not long to speak.
—My much injured friend! my soul as my body, lies in
43 ruins; in scattered fragments of thought: remorse for the
44 past, throws my thoughts on the future. Worse dread of
45 the future, strikes it back on the past. I turn, and turn, and find no ray. Didst thou feel half the mountain that is
46 on me, thou wouldst struggle with the martyr for his stake, and bless heaven for the flame: that is not an everlasting flame: that is not an unquenchable fire.

47 How were we struck! 48 Yet, soon after, still more. With what an eye of distraction, what a face of despair, he
49 cried out, My principles have poisoned my friend: my extravagance has beggared my boy: my unkindness has murdered my wife!—And is there another hell? Oh! thou
51 blasphemed, yet most indulgent, Lord God! hell itself is a refuge, if it hide me from thy frown!

52 Soon after his understanding failed. His terrified imagi-
 53 nation uttered horrors not to be repeated, or ever forgot;
 and ere the sun rose, the gay, young, noble, ingenious,
 accomplished, and most wretched Altamont expired.

Young.

Sentences 6th, 7th.—They make together a single compact, of the second form.

Sentences 17th, 18th.—Fragmentary simple indefinite interrogative exclamatory. "What would I not give for," or "how I wish for," understood before each. *Sentence 36th.*—Double compact declarative: correlative words, *indeed—but*. "Go not indeed, but stay." *Sentence 37th.*—Single compact declarative, second form: correlative words, *because—therefore*. *Sentence 42d.*—"No, no, but let, &c.;" that is, "do not interrupt me, do not interrupt me, but, &c." The sentence is broken off at *speak*, but the continuation, "*for or because* my moments are numbered," is obvious. *Sentence 51st.*—The compound compellative here has, it will be observed, a single compact construction, "though thou blasphemed, yet most, &c.:" the sentence which follows is a single compact of the second form.

SEC. LXVI. THE ADAPTATION OF THE GOSPEL TO THE WANTS OF THE UNHAPPY.

At that time Jesus answered and said, I thank thee, O
 1 Father, Lord of heaven and earth, because thou hast hidden
 these things from the wise and prudent, and hast revealed
 2 them unto babes. Even so, Father; for so it seemed good
 in thy sight.—

All things are delivered unto me of my Father; and no
 3 man knoweth the Son but the Father; neither knoweth any
 man the Father, save the Son, and he to whomsoever the
 4 Son will reveal him. Come unto me, all ye that labor and
 are heavy laden, and I will give you rest. Take my yoke
 5 upon you and learn of me; (for I am meek and lowly of
 heart;) and ye shall find rest unto your souls; for my yoke
 is easy and my burden is light.

Sentence 2d.—"Therefore let it be even so, because, &c." *Sentences 4th, 5th.*—Both of them declarative single compacts of the third form. "If ye come, &c. then I will, &c."—"If ye take, &c., then ye shall, &c."

SEC. LXVII. DISSATISFACTION WITH THE ARRANGEMENTS OF PROVIDENCE REBUKED.

1 What would this man? Now upward will he soar,
 2 And little less than angel, would be more:
 Now looking downwards, just as grieved appears,
 To want the strength of bulls: the fur of bears.
 3 Say: what their use, had he the powers of all?
 Nature to these, without profusion kind,
 The proper organs, proper powers assigned:
 4 Each seeming want compensated, of course:
 Here with degrees of swiftness, there with force:

- All in exact proportion to their state :
 Nothing to add, and nothing to abate.
- 5 Each beast, each insect, happy in its own,
 Is heaven unkind to man, and man alone ?
 Shall he alone whom rational we call,
 Be pleased with nothing, if not blessed with all ?
 This bliss of man, (could pride that blessing find,)
- 6 Is not to act or think beyond mankind ;
 No powers of body or of soul to share,
 But what his nature and his state can bear.
- 7 Why has not man a microscopic eye ?
 8 For this plain reason : man is not a fly.
 Say : what the use, were finer optics given,
 To inspect a mite, not comprehend the heaven ?
- 9 Or touch, if tremblingly alive all o'er,
 To smart and agonize at every pore ?
 Or quick effluvia darting through the brain,
 Die of a rose in aromatic pain ?
 If nature thundered in his opening ears,
- 10 And stunned him with the music of the spheres,
 How would he wish that heaven had left him still
 The whispering zephyr and the purling rill !
- 11 Who finds not Providence all good and wise,
 Alike in what it gives, and what denies ? *Pope.*

Sentence 6th.—A declarative double compact with the first and second proposition only, expressed. “The bliss of man is not, &c., but it is no powers, &c.”

Sentence 9th.—A semi-interrogative, consisting of a simple declarative, and a compound indefinite imperfect loose interrogative. Each of the parts of the interrogative, single compact. *Sentence 10th.*—A semi-exclamation. The connection of the parts compact.

SEC. LXVIII. THE CRUELTY OF THE INFIDEL.

- There are in most societies, a set of self-important young
- 1 men, who borrow consequence from singularity, and take
 precedency in wisdom from the unfeeling use of the ludi-
 2 crous. This is, at best, a shallow quality ; in objects of
 eternal moment, it is poisonous to society. I will not now,
 3 nor could you then, stand forth armed at all points to repel
 the attacks which they make on the great principles of your
 belief, but let one suggestion suffice, exclusive of all inter-
 nal evidence, or extrinsic proof of revelation. He who
 4 would undermine those foundations upon which the fabric
 of our future hope is reared, seeks to beat down that column
 which supports the feebleness of humanity. Let him but
 think for a moment, and his heart will arrest the cruelty of
 5 his purpose : would he pluck its little treasure from the bo-

som of poverty? would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged at best: we 6 tread it, however, lighter by the prospect of that better country to which we trust it will lead. Tell us not that it will end in the gulf of eternal dissolution, or break off in 7 some wild, which fancy may fill up as she pleases, but reason is unable to delineate; quench not that beam which, amidst the night of this evil world has cheered the despondency of ill-requited worth, and illumined the darkness of suffering virtue.

Mackenzie.

Sentence 5th.—"If he will let, &c., then his heart," &c. *Sentence 7th.*—A double compact declarative, with the first proposition only, containing two members, expressed.

SEC. LXIX. BOLDNESS AND PERSEVERANCE IN THE CAUSE OF JUSTICE ONLY, COMMENDABLE.

Dare nobly then; but, conscious of your trust,
 1 As ever warm and bold, be ever just;
 Nor court applause in these degenerate days:
 The villain's censure is extorted praise.
 2 But chief, be steady in a noble end,
 And show mankind that truth has yet a friend.
 3 'T is mean for empty praise of wit to write,
 As foplings grin to show their teeth are white;
 To brand a doubtful folly with a smile,
 Or madly blaze unknown defects, is vile:
 'T is doubly vile, when, but to prove your art,
 You fix an arrow in a blameless heart. *Pope.*

Sentence 3d.—If "'t is mean for empty praise, &c., then 't is doubly mean, &c."

SEC. LXX. THE SUFFERINGS OF THE HUGUENOTS.

1 At length, the edict of Nantz was formally revoked. Calvinists might no longer preach in churches, or in the ruins of churches; all public worship was forbidden them;
 2 and the chancellor Le Tellier could shout aloud, Now, Lord, lettest thou thy servant depart in peace: even the eloquent Bossuet, in false rhetoric that reflects disgrace on his understanding and heart, could declare the total overthrow of heresy; while Louis XIV., believed his glory perfected by an absolute union of all dissenters with the Roman Church.
 3 But the extremity of danger inspired even the wavering

with courage. What though they were exposed, without
4 defence, to the fury of an unbridled soldiery, whom hatred
of heretics had steeled against humanity? Property was
5 exposed to plunder: religious books were burned: children
torn from their parents: faithful ministers, who would not
abandon their flocks, broken on the wheel. Men were
6 dragged to the altars, to be tortured into a denial of the faith
of their fathers; and a relapse was punished with extreme
rigor. The approach of death removes the fear of persecu-
7 tion: bigotry invented a new terror: the bodies of those
who died rejecting the sacraments, were thrown out to
wolves and dogs. The mean-spirited, who changed their
8 religion, were endowed with the entire property of their
family. The dying father was made to choose between
9 wronging his conscience by apostacy, and beggaring his
offspring by fidelity. All children were ordered to be taken
10 away from protestant parents; but that law it was impossi-
ble to enforce: nature will assert her rights. It became a
11 study to invent torments, dolorous, but not mortal: to inflict
all the pain the human body could endure, and not die.
What need of recounting the horrid enormities committed
12 by troops whose commanders had been ordered "to use the
utmost rigor towards those who will not adopt the creed of
the king? to push to an extremity the vain-glorious fools,
who delay their conversion to the last?" What need of
13 describing the stripes, the roastings by slow fires, the
plunging into wells, the gashes from knives, the wounds
from red-hot pincers, and all the cruelties employed by men
who were only forbidden not to ravish nor to kill? The
14 loss of lives cannot be computed. How many thousands
15 of men, how many thousands of children and women, per-
ished in the attempt to escape, who can tell? An historian
16 has asserted, that ten thousand perished at the stake, or on
the gibbet and the wheel.

17 But the efforts of tyranny were powerless. Truth en-
18 joys serenely her own immortality; and opinion, which al-
ways yields to a clear conviction, laughs violence to scorn.
The unparalleled persecution of vast masses of men for
19 their religious creed, occasioned but a new display of the
power of humanity: the Calvinists preserved their faith
over the ashes of their churches, and the bodies of their
murdered ministers. The power of a brutal soldiery was
defied by whole companies of faithful men, that still assem-
bled to sing their psalms; and from the country and the
20 city, from the comfortable homes of wealthy merchants,
from the abodes of a humbler peasantry, from the work-

shops of artisans, hundreds of thousands of men rose up, as with one heart, to bear testimony to the indefeasible, irresistible right to freedom of mind. *Bancroft.*

Sentence 4th.—"What yet did it avail, though," &c.

SEC. LXXI. NEW YORK AS IT WAS.

Having completed his discovery, Hudson descended the stream to which time has given his name; and on the 1 fourth of October, he set sail for Europe: leaving once more to its solitude the land, that his imagination, anticipating the future, described as the most beautiful in the world.

Sombre forests shed a melancholy grandeur over the 2 useless magnificence of nature, and hid in their deep shades the soil which the sun had never warmed. No axe had 3 levelled the giant progeny of the crowded groves, in which the fantastic forms of withered limbs, that had been blasted and riven by lightning, contrasted strangely with the verdant freshness of a younger growth of branches. The 4 wanton grape-vine, seeming by its own power to have sprung from the earth, and to have fastened its leafy coils on the top of the tallest forest-tree, swung in the air with every breeze, like the loosened shrouds of a ship. Trees might every where be seen breaking from their root in the 5 marshy soil, and threatening to fall with the first rude gust; while the ground was strown with the ruins of former forests, over which a profusion of wild flowers wasted their freshness in mockery of the gloom. Reptiles sported in 6 the stagnant pools, or crawled unharmed, over piles of moldering trees. The spotted deer couched among the 7 thickets; but not to hide, for there was no pursuer; and there were none but wild animals to crop the uncut herbage of the productive prairies. Silence reigned: broken, 8 it may have been, by the flight of land-birds, or the flapping of water-fowl, and rendered more dismal by the howl of beasts of prey. The streams, not yet limited to a channel, 9 spread over sand-bars, tufted with copses of willow, or waded through wastes of reeds, or slowly but surely undermined the groups of sycamores that grew by their side. The smaller brooks spread out into sedgy swamps, that 10 were overhung by clouds of mosquitoes: masses of decaying vegetation fed the exhalations with the seeds of pestilence, and made the balmy air of the summer's evening as 11 deadly as it was grateful. Vegetable life and death were

12 mingled hideously together. The horrors of corruption frowned on the fruitless fertility of uncultivated nature.

And man, the occupant of the soil, was wild as the savage scene : in harmony with the rude nature by which he was surrounded : a vagrant over the continent, in constant warfare with his fellow-man : the bark of the birch, his canoe : strings of shells his ornaments, his record, and his coin : the roots of the forest, among his resources for food : his knowledge in architecture, surpassed both in strength
13 and durability by the skill of the beaver : bended saplings, the beams of his house : the branches and rind of trees, its roof : drifts of forest-leaves, his couch : mats of bulrushes, his protection against the winter's cold : his religion, the adoration of nature : his morals, the promptings of undisciplined instinct : disputing with the wolves and bears the lordship of the soil, and dividing with the squirrel, the wild fruits with which the universal woodlands abounded. *Bancroft.*

SEC. LXXII. A POLITICAL PAUSE.

1 "But we must pause!" says the honorable gentleman. What! must the bowels of Great Britain be torn out, her
2 best blood spilt, her treasure wasted, that you may make an experiment? Put yourselves, oh! that you would put
3 yourselves, on the field of battle, and learn to judge of the sort of horrors that you excite. In former wars, a man might, at least, have some feeling, some interest, that served
4 to balance in his mind the impressions which a scene of carnage and of death must inflict; but if a man were present now at the field of slaughter, and were to inquire for what they were fighting, "Fighting!" would be the answer; "they are not fighting; they are pausing." Why is that
5 man expiring? why is that other writhing with agony? what means this implacable fury? The answer must be,
6 "You are quite wrong, sir: you deceive yourself: they are not fighting; do not disturb them; they are merely
7 pausing! This man is not expiring with agony; that man is not dead; he is only pausing! Lord help you, sir: they are
8 not angry with one another; they have now no cause of quarrel, but their country thinks that there should be a pause! All that you see, sir, is nothing like fighting; there
9 is no harm, nor cruelty, nor bloodshed in it, whatever; it is nothing more than a political pause! It is merely to try
10 an experiment, to see whether Bonaparte will not behave himself better than heretofore; and in the meantime we have agreed to a pause, in pure friendship!"

- 11 And is this the way, sir, that you are to show yourselves the advocates of order? You take up a system calculated to uncivilize the world, to destroy order, to trample on religion, to stifle in the heart, not merely the generosity of noble sentiment, but the affections of social life; and in the prosecution of this system, you spread terror and devastation all around you. *Fox.*

The double compacts in this piece deserve particular attention. The twelfth sentence is a single compact declarative, third form.

SEC. LXXIII. NEW YORK AS IT IS.

- 1 The region which Hudson had discovered, possessed on the sea-board a harbor unrivalled in its advantages. Having near its eastern boundary a river that admits the tide far into the interior; extending to the chain of the great lakes, which have their springs in the heart of the continent; containing within its limits the sources of large rivers that flow to the Gulf of Mexico, and to the Bays of Chesapeake and of Delaware; inviting to extensive internal intercourse by natural channels, of which, long before Hudson anchored off Sandy Hook, even the warriors of the Five Nations availed themselves in their excursions to Quebec, to the Ohio, or the Susquehannah; with just sufficient difficulties to irritate, and not enough to dishearten; New York united most fertile lands with the highest adaptation to foreign and domestic commerce.

- The manner in which civilized man can develop the resources of a wild country, is contained in its physical character; and the results which have been effected, are analogous to their causes; and how changed is the scene from that on which Hudson gazed! The earth glows with the colors of civilization; the banks of the stream are enamelled with the richest grasses; woodlands and cultivated fields are harmoniously blended; the birds of spring find their delight in orchards and trim gardens, variegated with choicest plants from every temperate zone; while the brilliant flowers of the tropics bloom from the windows of the green-house and the saloon. The yeoman, living like a good neighbor near the field he cultivates, glories in the fruitfulness of the valleys, and counts, with honest exultation, the flocks and herds that browse in safety on the hills. The thorn has given way to the rose-bush; the cultivated vine clammers over rocks where the brood of serpents used to nestle; while industry smiles at the changes

she has wrought, and inhales the bland air which now has health on its wings.

- 7 And man is still in harmony with nature, which he has subdued, cultivated and adorned. For him the rivers that flow to remotest climes, mingle their waters: for him the lakes gain new outlets to the ocean: for him the arch spans the flood; and science spreads iron pathways to the recent
8 wilderness: for him the hills yield up the shining marble and the enduring granite: for him the forests of the interior come down in immense rafts: for him the marts of the city gather the produce of every clime; and libraries collect the works of genius of every language and every age. The passions of society are chastened into purity; man-
9 ners are made benevolent by civilization; and the virtue of the country is the guardian of its peace. Science inves-
10 tigates the powers of every plant and mineral, to find medicines for disease: schools of surgery rival the establishments of the old world. An active daily press, vigilant from party interests, free to dissoluteness, watches the progress of society, and communicates every fact that can interest humanity: the genius of letters begins to unfold his
11 powers in the warm sunshine of public favor; and while idle curiosity may take its walk in shady avenues by the ocean side, commerce pushes its wharves into the sea, blocks up the wide rivers with its fleets, and, sending its ships, the pride of naval architecture, to every clime, defies the wind, outrides every tempest, and invades every zone.

Bancroft.

SEC. LXXIV. THE CONSEQUENCES OF BEING TOO FOND OF GLORY.

- Permit me to inform you, my friends, what are the inevitable consequences of being too fond of glory: taxes upon every article which enters into the mouth, or covers the back, or is placed under foot; taxes upon every thing which it is pleasant to see, hear, feel, smell or taste; taxes upon warmth, light and locomotion; taxes on every thing on earth, and in the waters under the earth; on every thing
1 that comes from abroad, or is grown at home: taxes on the raw material; taxes on every fresh value that is added to it by the industry of man; taxes on the sauce which pampers man's appetite, and the drug that restores him to health; on the ermine which decorates the judge, and the rope which hangs the criminal; on the poor man's salt, and the rich man's spice; on the brass nails of the coffin, and the

ribbons of the bride ; at bed or board, couchant or levant, we must pay.

The school-boy whips his taxed top ; the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road ; and the dying Englishman, pouring his medicine which has paid seven per cent., into a spoon that has paid fifteen per cent., flings himself back upon his chintz bed which has paid twenty-two per cent., makes his will on an eight pound stamp, and expires in the arms of an apothecary, who has paid a license of an hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded for burying him in the chancel ; his virtues are handed down to posterity on taxed marble ; and he is then gathered to his fathers—to be taxed no more. *Edinburgh Review.*

Sentence 1st.—The second part of this sentence is changed from an imperfect loose to a close declarative, with a series of members, by a simple transfer of a few words, which in their natural order would stand at the beginning, to the end.

SEC. LXXV. SPEECH OF PATRICK HENRY IN FAVOR OF DECLARING WAR AGAINST ENGLAND.

Mr. President, no man thinks more highly than I do of the patriotism, as well as the abilities, of the very worthy gentlemen who have just addressed the House, but different men often see the same subject in different lights ; and, therefore, I hope it will not be thought disrespectful to those gentlemen, if, entertaining as I do, opinions of a character very opposite to theirs, I shall speak forth my sentiments freely and without reserve. This is no time for ceremony ; the question before the House, is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery ; and in proportion to the magnitude of the subject, ought to be the freedom of the debate : it is only in this way that we can hope to arrive at truth, and fulfil the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offence, I should consider myself as guilty of treason towards my country, and of an act of disloyalty towards the Majesty of heaven ; which I revere above all earthly kings.

Mr. President, it is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a

6 painful truth, and listen to the song of that syren, till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? are
7 we disposed to be of the number of those who having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation? For my part,
8 whatever anguish of spirit it may cost, I am willing to know the whole truth: to know the worst, and to provide for it.

9 I have but one lamp by which my feet are guided, and that lamp is experience. I know of no way of judging of
10 the future but by the past; and, judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years, to justify those hopes with which gentlemen have been pleased to solace themselves and the House. Trust it not, sir; it will prove a snare to
11 your feet: suffer not yourselves to be betrayed with a kiss; ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies neces-
12 sary to a work of love and reconciliation? have we shown ourselves so unwilling to be reconciled, that force must be
13 called in to win back our love? Let us not be deceived,
14 sir. 'These are the implements of war and subjugation: the last arguments to which kings resort. I ask, sir, what
15 means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible
16 motive for it? has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies
17 and armies? No, sir: she has none; they are meant for us: they can be meant for no other. They are sent over
18 to bind and rivet upon us those chains, which the British ministry have been so long forging; and what have we to
19 oppose to them? Shall we try argument? 20 Sir, we have
21 been trying that for the last ten years. Have we any thing new to offer upon the subject? Nothing; we have held the
22 subject up in every light of which it is capable, but it has
23 been all in vain. Shall we resort to entreaty and humble
24 supplication? What terms shall we find which have not
25 been already exhausted? Let us not, I beseech you, sir, deceive ourselves longer. Sir, we have done every thing that could be done, to avert the storm that is now coming
26 on: we have petitioned: we have remonstrated: we have supplicated: we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and parliament. Our peti-

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27 tions have been slighted; our remonstrances have produced
additional violence and insult; our supplications have been
disregarded; and we have been spurned, with contempt,
from the foot of the throne! In vain, after these things,
28 may we indulge the fond hope of peace and reconciliation.
29 There is no longer any room for hope. If we wish to be
free, if we mean to preserve inviolate those inestimable
30 privileges for which we have been so long contending, if
we mean not basely to abandon the noble struggle in which
we have been so long engaged, and which we have pledged
ourselves never to abandon, until the glorious object of
31 our contest shall be obtained, we must fight! I repeat it,
32 sir: we must fight! An appeal to arms and to the God
of hosts is all that is left us!

33 They tell us, sir, that we are weak: unable to cope with
so formidable an adversary; but when shall we be stronger?
Will it be the next week, or the next year? will it
be when we are totally disarmed; and when a British
34 guard shall be stationed in every house? shall we gather
strength by irresolution and inaction? shall we acquire the
means of effectual resistance, by lying supinely on our
backs, and hugging the delusive phantom of hope, until our
enemies shall have bound us hand and foot? Sir, we are
35 not weak, if we make a proper use of those means which
the God of nature hath placed in our power; three millions
of people, armed in the holy cause of liberty, and in such a
country as that which we possess, are invincible by any
force which our enemy can send against us. Besides,
36 sir, we shall not fight our battles alone: there is a just God
who presides over the destinies of nations; and who will
raise up friends to fight our battles for us. The battle is
37 not to the strong alone, it is the vigilant: the active: the
38 brave. Besides, sir, we have no election. If we were
39 base enough to desire it, it is now too late to retire from
40 the contest. There is no retreat, but in submission or
41 slavery! Our chains are forged! their clanking may be
42 heard on the plains of Boston! The war is inevitable, and
let it come! I repeat it, sir: let it come!

43 It is vain, sir, to extenuate the matter. Gentlemen may
44 cry, peace, peace, but there is no peace; the war is actu-
45 ally begun! The next gale, that sweeps from the north,
will bring to our ears the clash of resounding arms! Our
46 brethren are already in the field! why stand we here idle?
47 What is it that gentlemen wish? what would they have?
48 Is life so dear, or peace so sweet, as to be purchased at
49 the price of chains and slavery? Forbid it, Almighty God!

50 I know not what course others may take, but as for me,
give me liberty or give me—death. *Henry.*

SEC. LXXVI. THE STRATAGEM OF A THIEF.

- In Broad-street buildings on a winter's night,
Snug by his parlor fire, a gouty wight
Sat all alone : with one hand rubbing
His feet, rolled up in fleecy hose ;
With t' other he 'd beneath his nose
The Public Leger ; in whose columns grubbing,
He noted all the sales of hops,
Ships, shops, and slops,
1 Gum, galls, and groceries, ginger, gin,
Tar, tallow, turmeric, turpentine, and tin ;
When, lo ! a decent personage in black,
Entered and most politely said,
“ Your footman, sir, has gone his nightly track
To the king's head,
And left your door ajar ; which I
Observed in passing by,
And thought it neighborly to give you notice.”
2 “ Ten thousand thanks : how very few get,
In time of danger,
Such kind attention from a stranger !
3 Assuredly that fellow's throat is
Doomed to a final drop at Newgate ?
4 He knows, too, (the unconscious elf,)
That there's no soul at home except myself.”
“ Indeed !” replied the stranger, (looking grave,)
“ Then he's a double knave :
He knows that rogues and thieves by scores
Nightly beset unguarded doors ;
And see how easily might one
5 Of these domestic foes,
Even beneath your very nose,
Perform his knavish tricks :
Enter your room, as I have done,
Blow out your candles thus,—and thus,—
Pocket your silver candlestick,
And walk off—thus.”
So said, so done : he made no more remark,
6 Nor waited for replies,
But marched off with his prize :
Leaving the gouty merchant in the dark.

SEC. LXXVII. THE DESIGN OF LAW.

Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling: desiring to be teachers of the law: understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully: knowing this: that the law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and sinners; for unholy and profane; for murderers of fathers and murderers of mothers; for manslayers; for whoremongers; for them that defile themselves with mankind; for men-stealers; for liars; for perjured persons; and, if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust, [for that.]

SEC. LXXVIII. SORROW FOR THE DEAD.

1 Sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to
 2 heal: every other affliction to forget; but this wound we consider it a duty to keep open: this affliction we cherish and brood over in solitude. Where is the mother that would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? where is the child that would willingly forget the most ten-
 3 der of parents, though to remember be but to lament? who, even in the hour of agony, would forget the friend over whom he mourns? who, even when the tomb is closing upon the remains of her he most loved, and he feels his heart, as it were, crushed in the closing of its portal, would accept consolation that was to be bought by forgetfulness?
 4 No; the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is
 5 calmed into the gentle tear of recollection, when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, is softened away into pensive meditation on all that it was in the days of its loveliness, who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud even over the
 6 bright hour of gayety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure, or the burst of revelry? No; there is a

7 voice from the tomb sweeter than song : there is a recol-
 lection of the dead to which we turn even from the charms
 8 of the living. Oh, the grave ! the grave ! 9 It buries every
 error : covers every defect : extinguishes every resent-
 10 ment. From its peaceful bosom spring none but fond re-
 grets and tender recollections. Who can look down upon
 11 the grave even of an enemy, and not feel a compunctious
 throb, that ever he should have warred with the poor hand-
 ful of earth that lies moldering before him !

12 But the grave of those we loved—what a place for med-
 itation ! There it is that we call up in long review the
 whole history of virtue and gentleness, and the thousand
 endearments lavished upon us almost unheeded in the daily
 intercourse of intimacy : there it is that we dwell upon the
 tenderness, the solemn, awful tenderness of the parting
 13 scene : the bed of death, with all its stifled griefs : its noise-
 less attendance : its mute, watchful assiduities : the last
 testimonies of expiring love : the feeble, fluttering, thrilling,
 (Oh ! how thrilling !) pressure of the hand : the last fond
 look of the glazing eye, turning upon us even from the
 threshold of existence : the faint, faltering accents strug-
 gling in death to give one more assurance of affection !

14 Aye, go to the grave of buried love, and meditate !
 There settle the account with thy conscience for every past
 15 benefit unrequited, every past endearment unregarded, of
 that being, who can never, never, never return to be soothed
 by thy contrition !

If thou art a child, and hast ever added a sorrow to the
 soul, or a furrow to the silvered brow of an affectionate
 parent ; if thou art a husband, and hast ever caused the
 fond bosom that ventured its whole happiness in thy arms,
 to doubt one moment of thy kindness or thy truth ; if thou
 art a friend, and hast ever wronged, in thought, word, or
 deed, the spirit that generously confided in thee ; if thou art
 16 a lover, and hast ever given one unmerited pang to that true
 heart that now lies cold and still beneath thy feet ; then be
 sure that every unkind look, every ungracious word, every
 ungentle action, will come thronging back upon thy memo-
 ry, and knocking dolefully at thy soul : then be sure that
 thou wilt lie down sorrowing and repentant on the grave,
 and utter the unheard groan, and pour the unavailing tear :
 more deep, more bitter, because unheard and unavailing.

Then weave thy chaplet of flowers, and strew the beau-
 ties of nature about the grave, console thy broken spirit, if
 17 thou canst, with these tender, yet futile tributes of regret,
 but take warning by the bitterness of this thy contrite afflic-

tion over the dead, and be more faithful and affectionate in the discharge of thy duties to the living. *Irving.*

Sentence 8th.—Compound fragmentary perfect loose indef. interrog. exclam.: Oh! what a place is the grave! what a place is the grave!

SEC. LXXIX. THE SOLILOQUY OF PETER QUINCE.

Hey, ho!—Peter Quince! Flute, the bellows-mender! Snout, the tinker! Starveling!—On my life! stolen hence, and left me asleep!—I have had a most rare vision. I have had a dream—past the wit of man to say what dream it was. Man is but an ass, if he go about to expound this dream. Methought I was—there is no man can tell what. Methought I was, and methought I had,—but man is but a patched fool, if he will offer to say what methought I had. The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart to report, what my dream was. I will get Peter Quince to write a ballad of this dream: it shall be called Bottom's dream; because it hath no bottom; and I will sing it in the latter end of a play, before the duke.

Shakspeare.

SEC. LXXX. AN AUTUMNAL PICTURE.

It was, as I have said, a fine autumnal day; the sky was 1 clear and serene; and nature wore that rich and golden livery which we always associate with the idea of abundance. The forests had put on their sober brown and yel- 2 low; while some trees of the tenderer kind had been nipped by the frosts into brilliant dyes of orange, purple and scar- let. Streaming files of wild ducks began to make their ap- 3 pearance high in the air; the bark of the squirrel might be heard from the groves of beech and hickory nuts; and the pensive whistle of the quail, at intervals from the neighbor- ing stubble field.

4 The small birds were taking their farewell banquets. In 5 the fulness of their revelry, they fluttered, chirping and frolicking, from bush to bush, and tree to tree: capricious from the very profusion and variety around them. There was the honest cock-robin, (the favorite game of stripling sportsmen,) with his querulous note; and the twittering blackbirds, flying in sable clouds; and the golden-winged wood-pecker, with his crimson crest, his broad black gorget, 6 and splendid plumage; and the cedar-bird, with its red-tipt

wings and yellow-tipt tail, and its little monteiro cap of feathers ; and the blue-jay, (that noisy coxcomb,) in his gay light blue coat and white underclothes, screaming and chattering, nodding and bobbing and bowing, and pretending to be on good terms with every songster of the grove.

As Ichabod jogged slowly on his way, his eye, ever open
7 to every symptom of culinary abundance, ranged with delight over the treasures of jolly autumn. On all sides he beheld vast store of apples : some hanging in oppressive
8 opulence on the trees ; some gathered into baskets and barrels for the market ; others heaped up in rich piles for the cider press. Further on he beheld great fields of Indian corn, with its golden ears peeping from their leafy coverts, and holding out the promise of cakes and hasty pudding,
9 and the yellow pumpkins lying beneath them, turning up their fair round bellies to the sun, and giving ample prospects of the most luxurious pies ; and anon he passed the fragrant buckwheat fields, breathing the odor of the beehive ; and as he beheld them, soft anticipations stole over his mind of dainty slap-jacks, well buttered, and garnished with honey or treacle, by the delicate little dimpled hand of Katrina Van Tassel.

Thus feeding his mind with many sweet thoughts and
10 "sugared suppositions," he journeyed along the sides of a range of hills which look out upon some of the goodliest
11 scenes of the mighty Hudson. The sun gradually wheeled his broad disk down in the west. The wide bosom of the Tappaan Zee lay motionless and glassy, excepting that here
12 and there a gentle undulation, waved and prolonged the blue shadow of the distant mountain : a few amber clouds floated in the sky, without a breath of air to move them. The horizon was of a fine golden tint, changing gradually
13 into a pure apple green, and from that into a deep blue of the mid-heaven. A slanting ray lingered on the woody
14 crests of the precipices that overhung some parts of the river : giving greater depth to the dark gray and purple of their rocky sides. A sloop was loitering in the distance,
15 dropping slowly down with the tide : her sail hanging uselessly against the mast ; and, as the reflection of the sky gleamed along the still water, it seemed as if the vessel was suspended in the air.

Irving.

This piece is somewhat remarkable for the frequent use of the participle, alike in a close, compact, and loose connection. For examples of the first, (see Sentence 9th and 13th : of the second, Sentence 12th : of the third, Sentence 14th and 15th.) The last reference, however, does not include "dropping" which is connected *closely* with "loitering" by *and* understood.

SEC. LXXXI. IMAGINATION THE RULING FACULTY OF THE
LUNATIC, THE LOVER, AND THE POET.

- 1 The lunatic, the lover, and the poet
Are of imagination all compact.*
One sees more devils than vast hell can hold :
That is the madman : the lover, all as frantic,
Sees Helen's beauty in a brow of Egypt :
- 2 The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven ;
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name. *Shakspeare*

SEC. LXXXII. THE EFFECT OF PAUL'S PREACHING AT
EPHESUS.

- 1 And the same time there arose no small stir about that
way. For a certain man, named Demetrius, a silversmith,
- 2 who made silver shrines for Diana, brought no small gain
unto the craftsmen ; whom he called, together, with the
workmen of like occupation, and said, Sirs, ye know that
by this craft we have our wealth. Moreover, ye see and
hear, that not alone at Ephesus, but almost throughout all
- 3 Asia, this Paul hath persuaded, and turned away much
people : saying that they be no gods, which are made with
hands ; so that not only this our craft is in danger to be set
at naught, but also that the temple of the great goddess
Diana should be despised, and *her* magnificence should
be destroyed, whom all Asia and the world worshippeth.

And when they heard these sayings, they were full of
wrath, and cried out : saying, Great is Diana of the Ephe-
4 sians ! and the whole city was filled with confusion ; and
having caught Gaius and Aristarchus, men of Macedonia,
Paul's companions in travel, they rushed with one accord
5 into the theatre. And when Paul would have entered in
unto the people, the disciples suffered him not. And cer-
6 tain of the chief of Asia, who were his friends, sent unto
him : desiring him that he would not adventure himself
into the theatre. Some therefore cried one thing, and some
7 another ; for the assembly was confused, and the more
part knew not wherefore they were come together. And
they drew Alexander out of the multitude : the Jews put-

* I. e. composed.

8 ting him forward ; and Alexander beckoned with his hand,
and would have made his defence unto the people ; but when
they knew that he was a Jew, all with one voice, about
the space of two hours, cried out, Great is Diana of the
Ephesians ! And when the town clerk had appeased the
9 people, he said, Ye men of Ephesus, what man is there
that knoweth not, how that the city of the Ephesians is a
worshipper of the great goddess Diana, and of the image
10 which fell down from Jupiter ? Seeing, then, that these
things cannot be spoken against, ye ought to be quiet, and
11 to do nothing rashly. For ye have brought hither these
men, who are neither robbers of churches, nor yet blas-
phemers of your goddess. Wherefore, if Demetrius, and
12 the craftsmen who are with him, have a matter against any
man, the law is open, and there are deputies : let them im-
plead one another. But if ye inquire any thing concerning
13 other matters, it shall be determined in a lawful assembly ;
for we are in danger to be called in question for this day's
uproar : there being no cause whereby we may give ac-
14 count of this day's concourse. And when he had thus
spoken, he dismissed the assembly.

Sentence 7th.—A decl. perfect loose, in two parts : having a single compact, third form, in each part. “ *As some, &c., so some ; for as the assembly was confused, so the more part knew not,*” &c.

Sentence 10th.—“ *When seeing, then ye ought, &c.,*” or “ *because seeing, there-fore ye ought,*” &c.

Sentence 12th.—“ *Both the law is open, and there are deputies,*” or, “ *not only is the law open, but there are deputies.*”

SEC. LXXXIII. MEN, NOT ALWAYS WHAT THEY SEEM TO BE.

1 Oh how hast thou with jealousy infected
2 The sweetness of affiance ! Show men dutiful ?
3 Why, so didst thou. 4 Or seem they grave and learned ?
5 Why, so didst thou. 6 Come they of noble family ?
7 Why, so didst thou. 8 Seem they religious ?
9 Why, so didst thou. *Shakspeare.*

The last of these definite questions, be it recollected, should be delivered with the falling slide, modified of course by emphasis on *religious*. The answers should be treated as simple indirect questions, and the last of the series take the falling slide instead of the waving.

SEC. LXXXIV. PAUL COMPARING HIMSELF WITH OTHER TEACHERS.

1 Are they Hebrews ? 2 So am I. 3 Are they Israelites ?
4 So am I. 5 Are they the seed of Abraham ? 6 So am I.
7 Are they ministers of Christ ? I am more : in labors more

- 8 abundant: in stripes above measure: in prisons more frequent: in deaths oft. Of the Jews five times received I forty stripes save one: thrice was I beaten with rods: once was I stoned: thrice I suffered shipwreck: a night
9 and a day have I been in the deep: in journeyings often: in perils of waters: in perils of robbers: in perils by mine own countrymen: in perils by the heathen: in perils in the city: in perils in the wilderness: in perils in the sea: in perils among false brethren: in weariness and painfulness: in watchings often: in hunger and thirst: in fastings often: in cold and nakedness.
- 10 Besides those things there are without, that which cometh upon me daily: the care of all the churches.

SEC. LXXXV. THE DESIGNS OF CÆSAR INFERRED FROM
THE CHARACTER OF HIS ASSOCIATES.

- Were your country, Mr. President, in a state of anarchy, were it distracted by the struggles of rival parties, drawn
1 out, every now and then, in array against one another, and were you, sir, to attempt a reformation of manners, what qualifications would you require in the men whom you
2 would associate with you in such an undertaking? What
3 would content you? Talent? 4 No! 5 Enterprise?
6 No! 7 Courage? 8 No! 9 Reputation? 10 No!
11 Virtue? 12 No! The men whom you would select, should possess not one, but all of these; nor yet, should
13 that content you; they must be proved men: tested men: men, that had, again and again, passed through the ordeal of human temptation without a scar: without a blemish: without a speck. You would not select the public fire-
14 brand; you would not seek your seconds in the tavern or in the brothel; you would not inquire out the man, who was oppressed with debts, contracted by licentiousness,
15 debauchery, every species of profligacy. Who, sir, I ask, were Cæsar's seconds in his undertaking? Crebonius Curio: one of the most vicious and debauched young men in Rome: a creature of Pompey's: bought off by the illustrious Cæsar! Marcus Antonius: a creature of that
16 creature's: a young man, so addicted to every kind of dissipation, that he had been driven from the paternal roof: the friend and coadjutor of that Clodius, who violated the mysteries of the Bona Dea, and drove into exile the man that had been called the Father of his country! Paulus Æmilius: a patrician: a consul: a friend of Pompey's:

bought off by the great Cæsar with a bribe of fifteen hundred talents! Such, sir, were the abettors of Cæsar. What, then, what was Cæsar's object? Do we select extortioners to enforce the laws of equity? do we make choice of profligates to guard the morals of society? do we depute atheists to preside over the rites of religion? What, I say, was Cæsar's object? I will not press the answer; I need not press the answer; the premises of my argument render it unnecessary. The achievement of great objects does not belong to the vile; or of virtuous ones, to the vicious; or of religious ones, to the profane: Cæsar did not associate such characters with him for the good of his country; his object was, the gratification of his own ambition: the attainment of supreme power: no matter by what means accomplished; no matter by what consequences attended. He aspired to be the highest: above the people! above the authorities! above the laws! above his country! and in that seat of eminence he was content to sit, though, from the centre to the far horizon of his power, his eyes could contemplate nothing but the ruin and desolation by which he had reached it! *Knowles.*

Sentence 1st.—A semi-interrogative, with a compact construction of the third form. The interrogative portion is indefinite close. *Sentence 3—10.*—*No* is here, in every instance, the first part of a double compact. There are other double compacts in this piece which require particular attention.

SEC. LXXXVI. THE DESIGNS OF CÆSAR INFERRED FROM HIS TRIUMPHS.

To form a just estimate of Cæsar's aims, look to his triumphs after the surrender of Utica: Utica, more honored in being the grave of Cato, than Rome in having been the cradle of Cæsar! You will read, that Cæsar triumphed four times: first, for his victory over the Gauls: secondly, over Egypt: thirdly, over Pharnaces: lastly, over Juba, the friend of Cato. His first, second, and third triumphs were, we are told, magnificent. Before him, marched the princes and noble foreigners of the countries he had conquered; his soldiers, crowned with laurels, followed him; and the whole city attended with acclamations. This was well! the conqueror should be honored. His fourth triumph approaches: as magnificent as his former ones. It does not want its royal captives, its soldiers crowned with laurels, or its flushed conqueror to grace it; nor is it less honored by the multitude of its spectators; but they send up no shout of exultation; they heave loud sighs:

their cheeks are frequently wiped: their eyes are fixed upon one object that engrosses all their senses; their thoughts; their affections: it is the statue of Cato! carried before the victor's chariot! It represents him rending open his wound, and tearing out his bowels, as he did in Utica, when Roman liberty was no more. Now ask, if Cæsar's aim was the welfare of his country! now doubt, if he was a man governed by a selfish ambition! now question, whether he usurped, for the mere sake of usurping! He is not content to triumph over the Gauls, the Egyptians, and Pharnaces; he must triumph over his own countrymen! he is not content to cause the statue of Scipio and Petrius to be carried before him; he must be graced by that of Cato! he is not content with the simple effigy of Cato; he must exhibit that of his suicide! he is not satisfied to insult the Romans with triumphing over the death of liberty; they must gaze upon the representation of her expiring agonies, and mark the writhings of her last—fatal struggle!

Knowles.

The double compacts in this, as in the preceding piece, should receive close attention. The beauty of the delivery depends much upon them.

SEC. LXXXVII. ABRAHAM'S INTERCESSION FOR SODOM.

- 1 And Abraham drew near and said, Wilt thou also destroy the righteous with the wicked? Peradventure there
- 2 be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner: to slay
- 3 the righteous with the wicked; and that the righteous
- 4 should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, If
- 5 I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.
- 6 And Abraham answered and said, Behold now: I have taken upon me to speak unto the Lord, who am but dust and ashes. Peradventure there shall lack five of the fifty
- 7 righteous; wilt thou destroy all the city for lack of five?
- 8 And he said, If I find there forty and five, I will not destroy it.
- 9 And he spake unto him yet again and said, Peradventure
- 10 there shall be forty found there. And he said, I will not do it for forty's sake.
- 11 And he said unto him, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be

- 12 found there. And he said, I will not do it, if I find thirty there.
- 13 And he said, Behold now: I have taken upon me to speak unto the Lord: peradventure there shall twenty be
- 14 found there. And he said, I will not destroy it for twenty's sake.
- 15 And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found
- 16 there. And he said, I will not destroy it for ten's sake. And the Lord went his way, as soon as he had left com-
- 17 muning with Abraham; and Abraham returned unto his own place.

Sentence 1st.—Semi-interrogative, with close construction.

Sentence 2d.—Peradventure is here the equivalent of *if*: the semi-interrogative therefore has a compact construction. *Sentence 3d.*—An indirect interrog. compound perfect loose: first part imperf. loose.

SEC. LXXXVIII. MUSIC AND LOVE.

- If music be the food of love, play on:
- 1 Give me excess of it; that, surfeiting,
The appetite may sicken, and so die.
That strain again: it had a dying fall:
- 2 O, it came o'er my ear, like the sweet south,
That breathes upon a bank of violets:
- 3 Stealing and giving odor.—Enough: no more;
'T is not so sweet now as it was before.—

Shakspeare.

Sentence 3d.—*No more*, and what follows, form the first and second parts of a double compact; but it is to be observed that the second part, is in turn the first part of another, of which the other parts are suppressed. "Play no more, for therefore it is not, &c."

SEC. LXXXIX. THE APPROACH TO PALMYRA.

- 1 Upon this boundless desert we now soon entered. The
- 2 scene which it presented was more dismal than I can describe. A red moving sand, or hard and baked by the heat of a sun such as Rome never knows; low gray rocks just rising here and there above the level of the plain, with now and then the dead and glittering trunk of a vast cedar, whose roots seemed as if they had outlasted centuries; the
- 3 bones of camels and elephants, scattered on either hand, dazzling the sight by reason of their excessive whiteness; at a distance, occasionally an Arab of the desert, for a moment surveying our long line, and then darting off to his fastnesses;—these were the objects which, with scarce any

variation, met our eyes during the four wearisome days, that we dragged ourselves over this wild and inhospitable region. A little after the noon of the fourth day, as we started on our way, having refreshed ourselves and our exhausted animals at a spring which here poured out its warm, 4 but still grateful waters to the traveler, my ears received the agreeable news that toward the east there could now be discerned the dark line which indicated our approach to the verdant tract that encompasses the great city. Our own excited spirits were quickly imparted to our beasts; 5 and a more rapid movement soon revealed into distinctness, the high land and waving groves of palm trees which mark the site of Palmyra. It was several miles before we reach- 6 ed the city, that we suddenly found ourselves, landing, as it were, from a sea upon an island or continent, in a rich and thickly peopled country. The roads indicated an approach 7 to a great capital, in the number of those who thronged them: meeting and passing us, overtaking or crossing our path. Elephants, camels, and the dromedary, which I had 8 before seen only in the amphitheatres, I here beheld as the native inhabitants of the soil. Frequent villas of the rich 9 and luxurious Palmyrenes, to which they retreat from the greater heats of the city, now threw a lovely charm over 10 the scene. Nothing can exceed the splendor of these 11 sumptuous palaces. Italy itself has nothing which surpasses them. The new and brilliant costumes of the per- 12 sons whom we met, together with the rich housings of the animals they rode, seemed greatly to add to all this beauty. I was still entranced, as it were, by the objects around me, 13 and buried in reflection, when I was roused by the shout of those who led the caravan, and who had attained the summit of a little rising ground: saying, Palmyra! Palmyra! I urged forward my steed; and, in a moment, the 14 most wonderful prospect I ever beheld, (no, I cannot except even Rome,) burst upon my sight. Flanked by hills of 15 considerable elevation on the east, the city filled the whole plain below as far as the eye could reach, both toward the 16 north and toward the south. This immense plain was all 17 one vast and boundless city. It seemed, to me, to be larger 18 than Rome. Yet I knew very well that it could not be;—that it was not. And it was some time before I understood the true character of the scene before me, so as to separate 19 the city from the country, and the country from the city; which here wonderfully interpenetrate each other, and so confound and deceive the observer.

Ware.

SEC. XC. SOLILOQUY OF PAROLLES.

1 Ten o'clock: within these *three* hours 't will be time
 2 enough to go home? What shall I say I have done? It
 3 must be a very plausible invention that carries it; they be-
 4 gin to smoke me; and disgraces have, of late, knocked too
 5 often at my door. I find my tongue is too fool-hardy; but
 6 my heart hath the fear of Mars before it, and of his crea-
 7 tures: not daring the reports of my tongue. What should
 8 move me to undertake the recovery: being not ignorant of
 9 the impossibility, and knowing I had no such purpose? I
 10 must give myself some hurts, and say I got them in exploit.
 11 Yet slight ones will not carry it; they will say, Came you
 12 off with so little? and great ones I dare not give. Where-
 fore? 9 What 's the instance? 'Tongue, I must put you
 10 into a butter-woman's mouth and buy another of Bajazet's
 11 mute, if you prattle me in these perils.—I would the cutting
 of my garments would serve the turn; or the breaking of
 11 my Spanish sword; or the shaving of my beard; and to
 say, it was in stratagem; or to drown my clothes, and say,
 I was stripped; though I swore I leaped from the window
 12 of the citadel, thirty fathom. I would I had any drum of
 the enemy's; I would swear I recovered it.

Shakspeare.

Sentence 3d.—A declar. single compact, third form: a perfect loose declar. in the second part. "*Therefore it must, &c., because they begin, &c.*" *Sentence 7th.*—"Yet *therefore* slight, &c., for or because they will, &c." *Sentence 11th.*—"Yet I would, &c., though I swore, &c."

SEC. XCI. THE JEW'S DEFENCE.

1 *Salar.* But tell us: do you hear whether Antonio have
 had any loss at sea or no?
 2 *Shy.* 'There I have another bad match. A bankrupt, a
 3 prodigal, who dares scarce show his head on the Rialto: a
 beggar, that used to come so smug upon the mart!—Let
 4 him look to his bond: he was wont to call me usurer; let
 him look to his bond: he was wont to lend money for a
 christian courtesy; let him look to his bond.
 5 *Salar.* Why, I am sure, if he forfeit, thou wilt not take
 his flesh; what 's that good for?
 6 *Shy.* To bait fish withal: if it will feed nothing else,
 it will feed my revenge. He hath disgraced me and hin-
 7 dered me of half a million; laughed at my losses; mocked
 my gains; scorned my nation; thwarted my bargains;
 cooled my friends; heated my enemies; and what 's his

8 reason? I am a Jew. Hath not a Jew eyes? hath not a
 Jew hands, organs, dimensions, senses, affections, passions?
 9 is he not fed with the same food, hurt with the same weap-
 ons, subject to the same diseases, healed by the same means,
 warmed and cooled by the same winter and summer, as a
 Christian is? If you prick us, do we not bleed? if you
 10 tickle us, do we not laugh? if you poison us, do we not
 die? and if you wrong us, shall we not revenge? If we
 11 are like you in the rest, we will resemble you in that. If
 12 a Jew wrong a Christian, what is his humility? 13 Re-
 14 venge. If a Christian wrong a Jew, what should his suf-
 15 ferance be by Christian example? Why, revenge. The
 16 villainy you teach me, I will execute; and it shall go hard,
 but I will better the instruction. *Shakspeare.*

Sentence 4th.—"Since he was wont, therefore." *Sentence 5th.*—"Why do you say so? If he forfeit, then, therefore, &c., because what 's that good for?"

SEC. XCII. A SISTER'S INTERCESSION.

1 *Isab.* To-morrow! 2 O, that 's sudden! 3 Spare him!
 spare him!
 4 He 's not prepared for death! Even for our kitchens,
 5 We kill the fowls of season; shall we serve Heaven,
 With less respect than we do minister
 6 To our gross selves? Good, good my lord, bethink you:
 Who is it that hath died for this offence?—
 7 There 's many have committed it?
Ang. The law hath not been dead, though it hath slept:
 8 Those many had not dared to do that evil,
 If the first man that did the edict infringe,
 Had answered for his deed. *Shakspeare.*

Sentence 1st.—Fragment. simp. def. interrog. exclam. *Sentence 5th.*—"If even then shall we, &c." *Sentence 7th.*—A compound close indirect interrogative *Sentence 8th.*—"Yet the law, though it, &c." "Then those, if the, &c."

SEC. XCIII. THE INFLUENCE OF CIRCUMSTANCE ON OUR JUDGMENTS.

The crow does sing as sweetly as the lark,
 When neither is attended; and, I think,
 1 The nightingale, if she should sing by day,
 When every goose is cackling, would be thought,
 No better a musician than the wren.
 2 How many things by season seasoned are
 To their right praise, and true perfection!
Shakspeare.

SEC. XCIV. THE PERILS OF THE DESERT.

1 Not a cloud was to be seen in all the compass of the
2 heavens, yet the winds raged. The blueness of the sky
3 was gone; and the whole inflamed dome above us was
4 rather of the color of molten brass: the sun being but its
5 brightest and hottest spot. At a distance, we saw clouds
6 of sand whirled aloft, and driven fiercely over the boundless
7 plain; any one of which, it seemed to us, if it should cross
8 our path, would bury us under its moving mass. We press-
9 ed on, trembling and silent through apprehension. The
10 blood in my veins seemed hotter than the sand, or the sun
11 that beat upon my face. Roman, thou canst form no con-
12 ception of the horrors of that day. But for my faith, I
13 should have utterly failed. What couldst thou have done?
14 nay, or the christian Probus? But I will not taunt thee; I
15 will rather hope.—The wind became more and more vio-
16 lent: the sand was driven before it like chaff. Sometimes
17 the tempest immediately around us would abate, but it only
18 served to fill us with new apprehensions, by revealing to us
19 the tossings of this great deep in the distance. At one of
20 these moments, as I was taking occasion to speak a word
21 of comfort to the half dead mother, and cherish the little
22 one whom I bore, a sound as of the roar of ocean caught
23 my ear; (more awful than aught I had yet heard;) and at
24 the same time a shriek and a shout from Hadad: “God of
25 Israel, save us! The sand! the sand!”

I looked in the direction of the sound; and there in the
14 south it looked, (Oh God! how terrible to behold!) as if
the whole plain were risen up, and were about to fall
upon us.

“’T is vain to fly!” I cried aloud to Hadad, who was
15 urging his animal to its utmost speed; “let us perish to-
16 gether: besides, observe the heaviest and thickest of the
17 cloud is in advance of us.”

The mother of the child cried out, as Hadad insanely
16 hastened on, for her offspring; to whom I answered:
17 “Trust the young Ismael to me: fear me not; cling to the
18 dromedary.”

17 Hardly were the words spoken, when the whirlwind
18 struck us. We were dashed to the earth, as we had been
19 weeds. My senses were, for a time, lost in the confusion
of the scene. I only knew that I had been torn from my
20 dromedary, borne along, and buried by the sand; and that
the young child was still in my arms. In the first mo-
21 ment of consciousness, I found myself struggling to free

myself from the sand which was heaped around and over
22 me. In this, after a time, I succeeded; and in restoring
to animation the poor child: choked and blinded,
23 yet, (wonderful indeed,) not dead. I then looked around
for Hadad and the woman, but they were no where to be
24 seen. I shouted aloud, but there was no answer. The
25 sand had now fallen; the wind had died away; and no
sound met my ear, but the distant rumbling of the retreating
storm.

Ware.

SEC. XCV. RUTH AND NAOMI.

And now it came to pass in the days, when the judges
1 ruled, that there was a famine in the land; and a certain
man of Bethlehem-Judah went to sojourn in the country of
Moab: he, and his wife and her two sons. And the name
2 of the man was Elimelech; and the name of his wife,
Naomi; and the name of his two sons, Mahlon and Chi-
3 lion: Ephrathites of Bethlehem-Judah. And they came
into the country of Moab, and continued there.

4 And Elimelech, Naomi's husband died; and she was
left, and her two sons. And they took them wives of the
5 women of Moab: the name of the one was Orpah, and the
name of the other was Ruth; and they dwelled there about
ten years. And Mahlon and Chilion died also: both of
6 them; and the woman was left of her two sons and her
husband.

Then she arose, with her daughters-in-law, that she
7 might return from the country of Moab; for she had heard
in the country of Moab, how that the Lord had visited his
people in giving them bread. Wherefore she went forth
8 out of the place where she was, and her two daughters-in-
law with her; and they went on the way to return unto the
land of Judah. And Naomi said unto her two daughters-
9 in-law, Go: return each to her mother's house: the Lord
deal kindly with you as ye have dealt with the dead and
10 with me. The Lord grant you that ye may find rest, each of
11 you, in the house of her husband. Then she kissed them;
and they lifted up their voice and wept. And they said
12 unto her, Surely, we will return with thee unto thy peo-
13 ple? And Naomi said, Turn again, my daughters, why
14 will ye go with me? Are there yet any more sons in my
womb, that they may be your husbands? Turn again, my
15 daughters; go your way; for I am too old to have an
husband. If I should say, I have hope, if I should have
16 an husband to-night, and should also bear sons, would ye

tarry for them till they were grown? would ye stay for them from having husbands? Nay, my daughters; for it
 17 grieveth me much, for your sake, that the hand of the Lord
 18 is gone out against me. And they lifted up their voice and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold: thy sister-in-
 19 law is gone back unto her people, and unto her gods: return thou after thy sister-in-law. And Ruth said, Entreat
 20 me not to leave thee, or return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people; and thy God, my God. Where thou diest, will I die; and there will I
 21 be buried: the Lord do so to me, and more also, if aught but death part thee and me.
 22 When she saw that she was steadfastly minded to go
 23 with her, then she left speaking unto her. So they two went, until they came to Bethlehem-Judah.

SEC. XCVI. A POLITICAL JUPITER USURPING THE POWERS OF THE WHOLE PANTHEON.

Sir, according to the system of the mythology of the Greeks and Romans, the different portions of the universe,
 1 and the various departments of human affairs, were assigned to different divinities: each acting in his appropriate sphere, and upon his separate responsibility to the decrees of fate; which constituted the fundamental *law* of the system.

Jupiter reigned in Olympus; Neptune, over the Ocean;
 2 Pluto, in the regions below; Apollo presided over the arts; Mars, over the affairs of war; and Minerva, over those of council.

But, sir, the Jupiter of this new system of political idolatry, not satisfied with holding the exclusive dominion of Olympus, darts from his empyrean height, like a baleful comet dashing wildly through the heavenly spheres, invades the provinces, and usurps the powers of all the
 3 other gods; snatches from Apollo, his arrows; from Neptune, his trident; from Mars, his lance; from Minerva, her impenetrable ægis; from Pluto, his consuming fires; from the Furies, their scourge; and from the Fates, their shears; and thus, holding in his hands the issues of life and death, and, brandishing the armor of the whole pantheon, he proudly challenges, (what none dare refuse,)

the passive obedience and trembling homage of all the minor divinities:

Shakes his ambrosial curls, and gives the nod:
The stamp of fate: the sanction of a god!

McDuffie.

SEC. XCVII. WE SHOULD GLORY IN A CRUCIFIED REDEEMER.

- Jesus! and shall it ever be,
1 A mortal man ashamed of thee!
Ashamed of thee, whom angels praise!
Whose glories shine through endless days!
- 2 Ashamed of Jesus! Sooner far
3 Let evening blush to own a star:
He sheds the beams of light divine
O'er this benighted soul of mine.
- 4 Ashamed of Jesus! Just as soon
5 Let midnight be ashamed of noon:
'T is midnight with my soul, till He,
Bright morning star, bid darkness flee.
- 6 Ashamed of Jesus! that dear friend,
On whom my hopes of heaven depend!
7 No! when I blush, be this my shame,
That I no more revere his name.
- 8 Ashamed of Jesus! Yes I may,
When I've no guilt to wash away:
No tear to wipe: no good to crave:
9 No fear to quell: no soul to save:
- 'Till then, (nor is my boasting vain,)
'Till then I boast a Saviour slain!
And oh, may this my glory be:
That Christ is not ashamed of me!

Sentence 1st.—An imperfect loose definite interrogative exclamatory.

SEC. XCVIII. THE CONSEQUENCES OF ENGLISH FRIENDSHIP,
GENEROSITY, AND KINDNESS IN INDIA.

Had a stranger at this time gone into the province of Oude, ignorant of what had happened since the death of Sujah Dowla; (that man, who, with a savage heart, had still great lines of character; and who, with all his ferocity in war, had still, with a cultivating hand, preserved to

- his country the riches which it derived from benignant skies and a prolific soil;) if this stranger, ignorant of all that had happened in the short interval, and observing the wide and general devastation, and all the horrors of the scene, of plains unclothed and brown, of vegetables burnt up and extinguished, of villages depopulated and in ruins, of temples unroofed and perishing, of reservoirs broken
1 down and dry; he would naturally inquire, what war has thus laid waste the fertile fields of this once beautiful and opulent country? What civil dissensions have happened, thus to tear asunder and separate the happy societies that once possessed those villages? what dissipated succession, what religious rage, has, with unholy violence, demolished those temples, and disturbed fervent but unobtruding piety in the exercise of its duties? what merciless enemy has thus spread the horrors of fire and sword? what severe visitation of Providence has dried up the fountain, and taken from the face of the earth every vestige of verdure? or rather, what monsters have stalked over the country, tainting and poisoning, with pestiferous breath, what the voracious appetite could not devour?
- 2 To such questions, what must be the answer? No wars have ravaged these lands and depopulated these villages; no civil discords have been felt; no disputed succession; no religious rage; no merciless enemy; no affliction of
3 Providence, which, while it scourged for the moment, cut off the sources of resuscitation; no voracious and poisoning monsters; no; all this has been accomplished by the friendship, generosity, and kindness of the English nation: they have embraced us with their protecting arms, and
4 lo! these are the fruits of their alliance. What! Then shall we be told, that under such circumstances, the exasperated feelings of a whole people, thus goaded and spurred on to clamor and resistance, were excited by the poor and feeble influence of the Begums! when we hear the description of the paroxysm, fever and delirium, into which despair had thrown the natives; when on the banks of the
5 polluted Ganges, panting for death, they tore more widely open the lips of their gaping wounds, to accelerate their dissolution, and, while their blood was issuing, presented their ghastly eyes to heaven, breathing their last and fervent prayer, that the dry earth might not be suffered to drink their blood, but that it might rise up to the throne of God, and rouse the eternal Providence to avenge the wrongs of their country! Will it be said that this was
6 brought about by the incantations of these Begums in their

Zenana? or that they could inspire this enthusiasm and this despair into the breasts of a people who felt no grievance, and had suffered no torture?

- 7 What motive, then, could have such influence in their
8 bosoms? What motive! That which nature, the common parent, plants in the bosom of man; and which, though it may be less active in the Indian than in the Englishman, is still congenial with and makes part of his being: that feeling, which tells him, that man was never made to be the property of man, but that when through pride and insolence of power, one human creature dares to tyrannize over another, it is a power usurped; and resistance is a duty:
9 that feeling, which tells him that all power is delegated for the good, not for the injury of the people; and that when it is converted from the original purpose, the compact is broken; and the right is to be resumed: that principle, which tells him, that resistance to power usurped is not merely a duty which he owes to himself and to his neighbor, but a duty which he owes to his God, in asserting and maintaining the rank which he gave him in the creation; to that common God, who, where he gives the form of man, whatever may be the complexion, gives also the feelings and the rights of man: that principle, which neither the rudeness of ignorance can stifle, nor the enervation of refinement extinguish: that principle, which makes it base for a man to suffer when he ought to act; which tending to preserve to the species the original designations of Providence, spurns at the arrogant distinctions of man, and vindicates the independence of his race. *Sheridan.*

This piece contains fine specimens of several species of sentences: of the semi-interrogative in sentence first; of the double compact declarative in sentence third; of the compound compact definite interrogative exclamatory, first form, in sentence fifth; and of fragmentary imperfect loose declarative in sentence ninth. "It was that which, &c."

SEC. XCIX. ANECDOTES.

Diogenes, being asked, the biting of what beast was the most dangerous, answered thus: "If you mean wild beasts, it is the slanderer's: if tame ones, the flatterer's."

Antimachus, the poet, reading his verses, was deserted by all his hearers, except Plato; to whom he said, I shall proceed nevertheless: Plato is himself an audience.

When Lord Carlisle, Mr. Eden, and Gov. Johnstone,
1 came to this country in the year 1778, as commissioners to accommodate the differences between Great Britain and

the United States, they employed an American lady to make secret overtures to several of the leading members of Congress. To Gen. Reed, she was authorized to promise the sum of ten thousand pounds sterling, and the best office in this country in his majesty's gift, on condition of his exerting his talent and influence in bringing about a reconciliation between the contending parties. His reply to this proposition is, perhaps, equal to any thing on record. "Madam," said he, "I am not worth purchasing, but, such as I am, the king of England is not rich enough to buy me."

SEC. C. THE POWER OF MUSIC.

When whispering streams do softly steal,
 With creeping passion, through the heart;
 And when at every touch, we feel
 1 Our pulses beat and bear a part;
 When threads can make
 A heart-string quake;
 Philosophy
 Can scarce deny,
 The soul can melt in harmony.

O lull me! lull me! charming air!
 2 My sense is rocked with wonders sweet:
 Like snow on wool, thy fallings are:
 Soft like a spirit's, are thy feet.
 3 Grief who need fear,
 That hath an ear?
 Down let him lie,
 4 And, slumbering, die,
 And change his soul for harmony.

SEC. CI. FEW AND MANY STRIPES.

What will be the answer of the Judge to the poor
 1 Indian, none can say. That he was sadly mistaken in the means of salvation, and that what he had done could never purchase him everlasting life, is beyond a doubt; but yet
 2 the Judge may say, "Come unto me, thou heavy-laden, and I will give thee the rest which thou couldst not pur-
 3 chase for thyself." But, to the Christian, "Thou, who hadst my easy yoke, and my light burden; thou for whom

4 all was already purchased,—" Thank God! it is not yet pronounced :—" begone! and fly for thy life!"
Wolfe.

SEC. CII. PART OF THE DEFENCE OF PAUL AT JERUSALEM.

1 " Men, brethren, and fathers, hear ye my defence, which I make now unto you." And when they heard that he spake in the Hebrew tongue they kept the more silence; and he saith, " I am verily a man who am a Jew: born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was
 2 zealous towards God, as ye all are, this day. And I persecuted this way unto the death: binding and delivering into prison both men and women; as also the high priest doth bear me witness; and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus to bring them who were there, bound unto Jerusalem to be punished."

" And it came to pass, that, as I made my journey, and
 3 was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me; and I fell unto the ground, and heard a voice saying unto me,
 4 Saul, Saul, why persecutest thou me? And I answered,
 5 Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were
 6 with me saw, indeed, the light, and were afraid, but they
 7 heard not the voice of him that spake unto me. And I
 8 said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light,
 9 being led by the hand of them that were with me, I came to Damascus."

SEC. CIII. THE CHRISTIAN ON HIS WAY TO HEAVEN WOULD HAVE COMPANY.

Suppose it were suddenly revealed to any one among you, that he, and he alone of all that walk upon the face of this earth, was destined to receive the benefit of his Redeemer's atonement; and that the rest of mankind was lost; and lost to all eternity: it is hard to say what would be the first sensation excited in that man's mind by the intelli-

gence. It is indeed probable it would be joy: to think that all his fears respecting his eternal destiny were now no more, that all the forebodings of the mind, and misgivings of the heart, all the solemn stir which we feel rising within us whenever we look forward to a dark futurity; to feel that all these had now subsided forever; to know that he shall stand in the everlasting sunshine of the love of God!—it is perhaps impossible that all this should not
2 call forth an immediate feeling of delight; but, if you wish the sensation to continue, you must go to the wilderness; you must beware how you come within sight of a human being, or within sound of a human voice; you must recollect that you are now *alone* upon the earth; or, if you want society, you had better look for it among the beasts of the field than among the ruined species to which you belong; unless, indeed, the Almighty, in pity to your desolation, should send his angels before the appointed time, that you might learn to forget in their society the outcast objects of your former sympathies. But to go abroad into human society; to walk amongst beings who are now no longer your fellow-creatures; to feel the charity of your common nature rising in your heart, and to have to crush it within you like a sin; to reach forth your hand to perform one of the common kindnesses of humanity, and to find it withered by the recollection, that however you may mitigate a present pang, the everlasting
3 pang is irreversible; to turn away in despair from these children whom you have now come to bless and save;—(we hope and trust both here and forever;—) perhaps it would be too much for you: at all events, it would be hard to state a degree of exertion within the utmost range of human energy, or a degree of pain within the farthest limits of human endurance, to which you would not submit, that you might have one companion on your lonely way from this world to the mansions of happiness.

But suppose, at that moment, that the angel, who brought the first intelligence, returns to tell you that there are beings upon this earth that may yet be saved: that he was before mistaken: no matter how; perhaps he was your guardian angel, and darted from the throne of grace with the intelligence of your salvation without waiting to hear the fate of
4 the rest of mankind: no matter how, but he comes to tell you that there are beings upon the earth, who are within the reach of your Redeemer's love, and of your own: that some of them are now before you; and their everlasting destiny is placed in your hands: then what would first

5 occur to your mind? Privations? dangers? difficulties?
 6 No; but you would say, Lord, what shall I do? Shall I
 7 traverse earth and sea, through misery and torment, that of
 those thou hast given me I may not lose one? *Wolfe.*

SEC. CIV. PLEASANTRY NOT INCOMPATIBLE WITH RELIGION.

Farthermore, the warrantableness of this practice in some
 1 cases may be inferred from a parity of reason in this man-
 ner. If it be lawful, (as by the best authorities it plainly
 doth appear to be,) in using rhetorical schemes, poetical
 2 strains, involutions of sense in allegories, fables, parables
 and riddles, to discoast from the plain and simple way of
 speech, why may not facetiousness, issuing from the same
 principles, directed to the same ends, serving to like pur-
 poses, be likewise used blamelessly? If those exorbitances
 of speech may be accommodated to instil good doctrine into
 the head, to excite good passions in the heart, to illustrate
 and adorn the truth, in a delightful and taking way; (and
 3 facetious discourse is sometimes notoriously conducive to
 the same ends;) why, they being retained, should it be re-
 jected: especially considering how difficult often it may
 be, to distinguish those forms of discourse from this; or
 exactly to define the limits which sever rhetoric and rail-
 lery? Some elegant figures and tropes of rhetoric, (biting
 sarcasms, sly ironies, strong metaphors, lofty hyperboles,
 paronomasias, oxymorons, and the like, frequently used by
 the best speakers, and not seldom even by the sacred writ-
 ters,) do lie very near upon the confines of jocularly, and
 4 are not easily differenced from those sallies of wit, wherein
 the lepid way doth consist; so that, were this wholly cul-
 pable, it would be matter of scruple, whether one hath com-
 mitted a fault or no, when he meant only to play the orator
 or the poet; and hard surely it would be to find a judge
 who could precisely set out the difference between a jest
 and a flourish.

I shall only add, that of old even the sagest and gravest
 5 persons, (persons of most rigid and severe virtue,) did much
 affect this kind of discourse and apply it to noble purposes.
 The great introducer of moral wisdom among the Pagans
 did practise it so much, (by it repressing the windy pride
 6 and fallacious vanity of sophisters in his time,) that he
 thereby got the name of *the droll*; and the rest of those
 who pursued his design, do by numberless stories and
 apophthegms recorded of them, appear well skilled, and

much delighted in this way. Many great princes, (as Augustus Cæsar for one, many of whose jests are extant in Macrobius,) many grave statesmen, (as Cicero particularly, 7 who composed several books of jests,) many famous captains, (as Fabius, M. Cato the censor, Scipio Africanus, Epaminondas, Themistocles, Phocion, and many others, whose witty sayings, together with their martial exploits, are recorded by historians,) have pleased themselves herein, and made it a condiment of their mighty businesses.

Barrows.

SEC. CV. HARSH NAMES GENERALLY UNJUST.

The reason of things also doth help to explain these words, and to show why they are prohibited: because these harsh terms are needless; mild words serving as well to express the same things: because they are commonly unjust; loading men with greater defect or blame than they can be proved to deserve, or their actions do import: (for every man that speaketh falsehood, is not therefore a liar: every man that erreth, is not thence a fool: every man that doeth amiss, is not consequently dishonest or wicked: the secret intentions and the habitual dispositions of men not being always to be collected from their outward actions:) because they are uncharitable; signifying that we entertain the worst opinions of men, and make the worst construction of their doings, and are disposed to show them no favor or kindness: because also they produce mischievous effects; such as spring from the worst passions raised by them.

Barrows.

SEC. CVI. PROFANITY.

Another grand offence against piety, is, rash and vain swearing in common discourse: an offence which now 1 strangely reigns and rages in the world: passing about in a specious garb, and under glorious titles, as a genteel and graceful quality; a mark of fine breeding, and a point of gallantry. Who, forsooth, now, is the brave spark and complete gentleman, but he that hath the skill and confidence (O heavens! how mean a skill! how mad a confi- 2 dence!) to lard every sentence with an oath or a curse: making bold at every turn to salute God: fetching him down from heaven to avouch any idle prattle, to second

any giddy passion, to concern himself in any trivial affair, of his : yea, calling and challenging the Almighty to damn and destroy him ! *Barrows.*

SEC. CVII. DIVERSITY OF GIFTS, BUT THE SAME END.

1 But unto every one of us is given grace according to the
 2 measure of the gift of Christ. Wherefore he saith, When
 he ascended upon high, he led captivity captive, and gave
 3 gifts unto men. (Now that he ascended, what is it but
 that he also descended first into the lower parts of the
 4 earth ? He that descended is the same also that ascended
 up far above all heavens, that he might fill all things.)
 And he gave some, apostles ; and some, prophets ; and
 5 some, evangelists ; and some, pastors and teachers : for
 the perfecting of the saints ; for the work of the ministry ;
 for the edifying of the body of Christ ; till we all come in
 the unity of the faith, and of the knowledge of the Son of
 God unto a perfect man : unto the measure of the stature
 of the fullness of Christ.

SEC. CVIII. TO EVERY MAN ACCORDING TO HIS ADVANTAGES.

1 There is no respect of persons with God. As many as
 have sinned without law, shall also perish without law ;
 and as many as have sinned in the law, shall be judged by
 the law, (for not the hearers of the law are just before
 God, but the doers of the law shall be justified ; for when
 the Gentiles who have not the law, do by nature the
 2 things contained in the law, these, not having the law, are
 a law unto themselves ; who show the work of the law
 written in their hearts : their consciences also bearing
 witness, and their thoughts, the meanwhile, accusing
 or else excusing one another,) in the day, when God
 shall judge the secrets of men, by Jesus Christ, according
 to my Gospel.

SEC. CIX. LIFE MAY BE COMPARED TO A RIVER.

The life of every individual may be compared to a river,
 1 rising in obscurity, increasing by the accession of tributary
 streams, and, after flowing through a longer or shorter distance,
 losing itself in some common receptacle. The

2 lives of individuals also, like the course of rivers, may be
 more or less extensive, but will all vanish and disappear in
 the gulf of eternity. While a stream is confined within its
 3 banks, it fertilizes, enriches, and improves the country
 through which it passes; but if it deserts its channel, it
 becomes injurious and destructive: a sort of public
 nuisance; and, by stagnating in lakes and marshes, its
 exhalations diffuse pestilence and disease around. Some
 glide away in obscurity and insignificance, while others be-
 4 come accelerated, traverse continents, give names to coun-
 tries, and assign the boundaries of empires: some are
 tranquil and gentle in their course, while others, rushing
 in torrents, dashing over precipices, and tumbling in water-
 falls, become objects of terror and dismay. But however
 5 diversified their character or their direction, all agree in
 having their course short, limited and determined: soon
 they fall into one capacious receptacle: their waters
 eventually mix in the waves of the ocean. Thus human
 6 characters, however various, have one common destiny:
 their course of action may be greatly diversified, but
 they all lose themselves in the ocean of eternity.

Robert Hall.

SEC. CX. SOLEMN IMPRESSIONS PRODUCED BY A CON-
 TEMPLATION OF THE HEAVENS.

Who does not feel an aggrandizement of thought and of
 faculty, when he looks abroad over the amplitudes of crea-
 tion: when placed on a telescopic eminence, his aided eye
 1 can find a pathway to innumerable worlds: when that
 wondrous field, over which there had hung for many ages
 the mantle of so deep an obscurity, is laid open to him;
 and instead of a dreary and unpeopled solitude, he can
 see over the whole face of it, such an extended garniture
 of rich and goodly habitations! Even the atheist, who
 tells us that the universe is self-existent and indestructible,
 even he, who, instead of seeing the traces of a manifold
 2 wisdom in its manifold varieties, sees nothing in them all
 but the exquisite structures and the lofty dimensions of
 materialism, even he, who would despoil creation of its
 God, cannot look upon its golden suns, and their accom-
 panying systems, without the solemn impression of a mag-
 nificence that fixes and overpowers him. *Chalmers.*

SEC. CXI. THE GREATEST CHARACTERS MAY DERIVE THEIR
CHIEF LUSTRE FROM A SINGLE UNOSTENTATIOUS ACT.

A king might have the whole of his reign crowded with the enterprises of glory ; and by the might of his arms and the wisdom of his counsels, might win the first reputation among the potentates of the world, and be idolized throughout all his provinces, for the wealth and the security that he had spread around them : and still it is conceivable, that by the act of a single day in behalf of a single family ; by some soothing visitation of tenderness to a poor and solitary cottage ; by some deed of compassion, which conferred enlargement and relief on one despairing sufferer ; by some graceful movement of sensibility at a tale of wretchedness ; by some noble effort of self-denial, in virtue of which he subdued his every purpose of revenge, and spread the mantle of a generous oblivion over the fault of the man who had insulted and aggrieved him ; above all, by an exercise of pardon so skillfully administered, as that instead of bringing him down to a state of defencelessness against the provocation of future injuries, it threw a deeper sacredness over him, and stamped a more inviolable dignity than ever on his person and character :—why, my brethren, on the strength of one such performance done in a single hour, and reaching no farther in its immediate effects than to one house, or to one individual, it is a possible thing, that the highest monarch on earth might draw such a lustre around him as would eclipse the renown of all his public achievements ; and that such a display of magnanimity, or of worth, beaming from the secrecy of his familiar moments, might waken a more cordial veneration in every bosom, than all the splendor of his conspicuous history ; ay, and that it might pass down to posterity as a more enduring monument of greatness, and raise him further by its moral elevation above the level of ordinary praise ; and when he passes in review before the men of distant ages, may this deed of modest, gentle, unobtrusive virtue be at all times appealed to, as the most sublime and touching memorial of his name.

Chalmers.

This long sentence is a compound decl. single compact of the third form. "If or *though* a king might, &c., yet still," &c. The second part is close through a succession of similar members, until the word *character* is reached ; when the construction is suddenly changed, and a perf. loose declarative succeeds. *Why*, at the point of rupture, is equivalent to, "Why pursue the enumeration ?" *Aye*, at the beginning of the third part of the loose, is equivalent to the preceding parts, and forms a close connection with what follows.

SEC. CXII. THE BIBLE.

- 1 There is a classic, the best the world has ever seen: the noblest that has ever honored and dignified the language of mortals. If we look into its antiquity, we discover a title to our veneration, unrivaled in the history of literature; if we have respect to its evidences, they are found in the testimony of miracle and prophecy: in the ministry of man, of nature, and of angels: yea, even of "God manifest in the flesh:" of "God blessed forever;" if we consider its authenticity, no other pages have survived the lapse of time, that can be compared with it; if we examine its authority, (for it speaks as never man spake,) we discover, that it came from heaven, in vision and prophecy, under the sanction of Him, who is the Creator of all things, and the giver of every good and perfect gift; if we reflect on its truths, they are lovely and spotless, sublime and holy, as God himself: unchangeable as his nature, durable as his righteous dominion, and versatile as the moral condition of mankind; if we regard the value of its treasures, we must estimate them, not like the relics of
- 2 classic antiquity, by the perishable glory and beauty, virtue and happiness of this world, but by the enduring and supreme felicity of an eternal kingdom; if we inquire, who are the men that have recorded its truths, vindicated its rights, and illustrated the excellence of its scheme, from the depth of ages, and from the living world, from the populous continent, and the isles of the sea, comes forth the answer: the patriarch and the prophet: the evangelist and the martyr; if we look abroad through the world of men, the victims of folly or vice, the prey of cruelty or injustice, and inquire what are its benefits, even in this temporal state, the great and the humble, the rich and the poor, the powerful and the weak, the learned and the ignorant, reply, as with one voice, that humility and resignation, purity, order and peace, faith, hope and charity, are its blessings upon earth; and if, raising our eyes from time to eternity, from the world of mortals to the world of just men made perfect, from the visible creation, marvellous, beautiful and glorious as it is, to the invisible creation of angels and seraphs, from the footstool of God to the throne of God himself, we ask, what are the blessings that flow from this single volume, let the question be answered by the pen of the evangelist, the harp of the prophet, and the records of the book of life.

- 3 Such is the best of classics the world has ever admired :
such the noblest that man has ever adopted as a guide.

Grimke.

Sentence 2d.—When a loose sentence is as long as this, the gradual descent of the voice, from the beginning to the end, will rather be perceptible between the extreme parts, than between any two in connexion.

SEC. CXIII. THE DESIGN OF THE MISSIONARY ENTERPRISE.

Our object is not to recover the holy sepulchre from the possession of heretics, but to make known the death of Him that descended to it; to wrest the keys of empire from the King of Terrors: the weapons of our warfare are not carnal, as the sword, the spear and the battle-axe, but spiritual; as the doctrines of the gospel, exhibited in the sermons of our missionaries: the line of our march will not be marked by ensanguined fields, and the reign of desolation, but by the comforts of civilization and the blessings of christianity; we shall not be followed in our career by the groans of dying warriors, and the shrieks of bereaved widows, but the songs of redeemed sinners, and the shouts of enraptured angels; while our trophies will consist, not of bits of the cross or shreds of the virgin's robe, but in the rejected idols of Pomare, with the regenerated souls of those who once adored him.

James.

In the preceding piece, the second sentence is a decl. perfect loose, having a single compact in each part. This also is a perfect loose, but the parts consist of double compacts.

SEC. CXIV. WISDOM: IN WHAT IT CONSISTS.

Wisdom consists not in fair professions and glorious pretences, but in real practice: not in a pertinacious adherence to any sect or party, but in a sincere love of goodness and dislike of naughtiness, wherever discovering itself: not in vain ostentations and flourishes of outward performance, but in an inward good complexion of mind; exerting itself in works of true devotion and charity: not in a nice orthodoxy or politic subjection of our judgments to the peremptory dictates of men, but in a sincere love of truth; in a hearty approbation of, and compliance with, the doctrines fundamentally good and necessary to be believed: not in harsh censuring and virulently inveighing against others, but in carefully amending our ways: not in a peevish crossness and obstinate repugnance to received laws and customs, but in a quiet and peaceable submission to the

express laws of God, and the lawful commands of men: not in a furious zeal for or against trivial circumstances, but in conscientiously practising the substantial parts of religion: not in a frequent talking or contentious disputing about it, but in a ready observance of the unquestionable rules and precepts of it; in a word, in nothing else but doing what becomes our relation with God. *Barrows.*

This is an imperfect loose sentence, consisting of double compact parts.

SEC. CXV. THE SOLILOQUY OF KING RICHARD III.

- 1 Give me another horse :—bind up my wounds :—
Have mercy, Jesus :—soft : I did but dream ?—
- 2 O, coward conscience, how dost thou afflict me !—
- 3 The lights burn blue.—4 It is now dead midnight.—
- 5 What do I fear ? 6 Myself ? 7 There's none else by ?
- 8 Richard loves Richard ; that is, I am I.
- 9 Is there a murderer here ? 10 No : yes ; I am.
- 11 Then fly. 12 What ? 13 From myself ? 14 Great reason ; why ?
- 15 Lest I revenge. 16 What ? 17 Myself on myself ?
- 18 I love myself ? 19 Wherefore ? 20 For any good
That I myself have done unto myself ?
- 21 O, no, alas ! I rather hate myself,
For hateful deeds committed by myself.
- 22 I am a villain : yet I lie ; I am not.
Fool, of thyself speak well :—fool, do not flatter :—
- 23 My conscience hath a thousand several tongues ;
And every tongue brings in a several tale ;
And every tale condemns me for a villain.
Perjury, perjury, in the highest degree,
- 24 Murder, stern murder, in the direst degree,
Throng to the bar, crying all, Guilty ! guilty !
- 25 I shall despair.—There is no creature loves me,
- 26 And, if I die, no soul will pity me :
Nay ; wherefore should they ; since that I myself
Find in myself no pity to myself ?—
Methought the souls of all that I had murdered
- 27 Came to my tent, and every one did threat
To-morrow's vengeance on the head of Richard.

Shakspeare.

Sentence 1st.—A semi-interrogative, with a loose construction : the interrogative portion, indirect, of the third kind. *Sentence 7th.*—An indirect simple interrogative of the third kind. *Sentence 10th.*—"Therefore yes, for I am." *Sentence 12th.*—"Fly from what ?" *Sentence 13th.*—"Shall I fly from myself ?" *Sentence 14th.*—"I have great reason, indeed, to fly from myself, but why ?" *Sentence 16th.*—"Revenge what ?" *Sentence 18th.*—An indirect interrogative.—

Sentence 19th.—"Wherefore do I love myself?" *Sentence 20th.*—"Do I love myself for any good, &c.?" A close definite interrog. *Sentence 21st.*—"O, therefore, no, for alas! I rather, &c." *Sentence 22d.*—"Therefore I lie, for I am not." *Sentence 26th.*—"As there is no creature, &c., so if I die, &c.;" and "as they will not, so wherefore should they." *Sentence 27th.*—"As the souls of all, &c., so every one."

SEC. CXVI. WEBSTER'S REPLY TO HAYNE.

1 This interrogatory of the honorable member was only
 2 introductory to another. He proceeded to ask me, whether I
 3 had turned upon *him* in this debate, from the consciousness
 4 that I should find an overmatch, if I ventured on a contest
 5 with his friend from Missouri. If the honorable member, from
 6 modesty, had chosen thus to defer to his friend, and to pay
 7 him a compliment, without intentional disparagement to
 8 others, it would have been quite according to the friendly
 9 courtesies of debate, and not at all ungrateful to my own feel-
 10 ings. I am not one of those, who esteem any tribute of
 11 regard, whether light and occasional, or more serious and
 12 deliberate, which may be bestowed upon others, as so much
 13 unjustly withholden from themselves. But the tone and
 14 manner of the gentleman's question, forbid me that I thus
 15 interpret it. I am not at liberty to consider it as nothing
 16 more than a civility to his friend; it had an air of taunt
 and disparagement, a little of the loftiness of asserted supe-
 riority, which does not allow me to pass it over without
 notice. It was put as a question for me to answer, (and
 so put, as if it were difficult for me to answer,) whether I
 deemed the member from Missouri an overmatch for my-
 self, in debate here. It seems to me, that this is extraor-
 dinary language, and an extraordinary tone, for the discus-
 sion of this body? Matches and overmatches! Those
 terms are more applicable elsewhere than here, and fitter
 for other assemblies than this? The gentleman seems to
 forget where and what we are. This is a senate: a senate
 of equals; of men of individual honor and personal charac-
 ter, and of absolute independence. We know no masters:
 we acknowledge no dictators. This is a hall for mutual
 consultation and discussion; not an arena for the exhibition
 of champions. I offer myself as a match for no man: I
 throw the challenge of debate at no man's feet. But, then,
 since the honorable member has put the question, in a
 manner that calls for an answer, I will give him an an-
 swer; and I tell him, that holding myself to be the humblest
 of the members here, I yet know nothing in the arm of his
 friend from Missouri, either alone, or when aided by the
 arm of his friend from South Carolina, that need deter ever

me from espousing whatever opinions I may choose to espouse, from debating whatever I may choose to debate, or from speaking whatever I may see fit to say, on the floor of the senate. Webster.

Sentence 8th.—A compound close indirect interrogative. *Sentence 9th.*—Compound close definite interrogative. *Sentence 10th.*—Compound imperf. loose indirect interrogative. *Sentence 14th.*—A double compact decl., with the parts transposed.

SEC. CXVII. MEXICO AS FIRST SEEN BY THE SPANIARDS.

The troops, refreshed by a night's rest, succeeded, early on the following day, in gaining the crest of the sierra of Ahualco ; which stretches like a curtain between the two great mountains on the north and south. Their progress was now comparatively easy ; and they marched forward with a buoyant step, as they felt they were treading the soil of Montezuma.

They had not advanced far, when, turning an angle of the sierra, they suddenly came on a view which more than compensated the toils of the preceding day. It was that of the valley of Mexico ; (or Tenochtitlan, as more commonly called by the natives ;) which, with its picturesque assemblage of water, woodland, and cultivated plains, its shining cities, and shadowy hills, was spread out like some gay and gorgeous panorama before them. In the highly rarefied atmosphere of these upper regions, even remote objects have a brilliancy of coloring and a distinctness of outline which seems to annihilate distance. Stretching far away at their feet, were seen noble forests of oak, sycamore and cedar ; and beyond, yellow fields of maize, and the towering maguey, intermingled with orchards and blooming gardens ; for flowers, in such demand for their religious festivals, were even more abundant in this populous valley than in other parts of Anahuac. In the centre of the great basin were beheld the lakes : occupying then a much larger portion of its surface than at present ; their borders thickly studded with towns and hamlets ; and, in the midst, like some Indian empress with her coronal of pearls, the fair city of Mexico, with her white towers and pyramidal temples, reposing, as it were, on the bosom of the waters : the far-famed 'Venice of the Aztecs.' High above all, arose the royal hill of Chapultepec, (the residence of the Mexican monarchs,) crowned with the same grove of gigantic cypresses, which at this day fling their broad shadows over the land. In the distance, beyond the blue waters of the lake, and nearly screened by the intervening foliage, was

9 seen, (a shining speck,) the rival capital Tezcuco ; and, still further on, the dark belt of porphyry, girdling the valley around, like a rich setting which nature had devised for the fairest of her jewels.

Such was the beautiful vision which broke on the eyes of the conquerors ; and even now, when so sad a change has come over the scene ; when the stately forests have been laid low, and the soil, unsheltered from the fierce radiance of a tropical sun, is in many places abandoned to sterility ; when the waters have retired, leaving a broad
 10 and ghastly margin, white with the incrustation of salts, while the cities and hamlets on their borders have moldered into ruins ;—even now that desolation broods over the landscape, so indestructible are the lines of beauty which nature has traced on its features, that no traveler, however cold, can gaze on them with any other emotions, than those of astonishment and rapture. What, then, must have been the emotions of the Spaniards, when, after working their
 11 toilsome way into the upper air, the cloudy tabernacle parted before their eyes, and they beheld these fair scenes in all their pristine magnificence and beauty ! It was like
 12 the spectacle which greeted the eyes of Moses from the summit of Pisgah ; and, in the warm glow of their feelings, they cried out, ‘ It is the promised land !’ *Prescott.*

SEC. CXVIII. THE EFFECTS OF JUSTIFICATION BY FAITH.

Therefore, being justified by faith, we have peace with
 1 God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation, also : knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed, because the love of
 2 God is shed abroad in our hearts by the Holy Ghost who is given unto us ; for when we were yet without strength, in due time, Christ died for the ungodly ; for scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die ; but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him ;
 3 for if, when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

- 4 And not only so, but we also joy in God through our Lord Jesus Christ; by whom we have now received the atonement.

SEC. CXIX. INTIMATIONS OF IMMORTALITY.

- Behold the child among his new-born blisses :
 A six years' darling of a pigmy size !
 See, where 'mid work of his own hand he lies :
 Fretted by sallies of his mother's kisses,
 With light upon him from his father's eyes ?
 See, at his feet, some little plan or chart :
 Some fragment from his dream of human life,
 Shaped by himself with newly-learned art !
 A wedding or a festival ;
 A mourning or a funeral ;
 1 And this hath now his heart ;
 And unto this he frames his song :
 Then will he fit his tongue
 To dialogues of business, love or strife ;
 But it will not be long,
 Ere this be thrown aside ;
 And with new joy and pride
 The little actor cons another part :
 Filling from time to time his " humorous stage,"
 With all the persons down to palsied age,
 That life brings with her in her equipage :
 As if his whole vocation
 Were endless imitation.
- Thou, whose exterior semblance doth belie
 Thy soul's immensity ;
 Thou best Philosopher, who yet dost keep
 Thy heritage ; thou eye among the blind,
 That, deaf and silent, read'st the eternal deep,
 Haunted for ever by the eternal mind ;
 Mighty prophet ! Seer blest !
 On whom those truths do rest,
 Which we are toiling all our lives to find,
 2 In darkness lost, the darkness of the grave ;
 Thou, over whom thy immortality
 Broods like the day, a master o'er a slave,
 A presence which is not to be put by ;
 Thou little child, yet glorious in the might
 Of heaven-born freedom on thy Being's height ;
 Why, with such earnest pains dost thou provoke

The years to bring the inevitable yoke :
 Thus blindly with thy blessedness at strife ?
 Full soon thy soul shall have her earthly freight,
 3 And custom lie upon thee with a weight,
 Heavy as frost, and deep almost as life.

O joy ! that in our embers,
 4 Is something that doth live :
 That nature yet remembers
 What was so fugitive !
 The thought of our past years in me doth breed
 Perpetual benediction : not indeed
 For that, which is most worthy to be blest,
 Delight and liberty, the simple creed
 5 Of childhood, whether busy or at rest,
 With new-fledged hope still fluttering in his breast ;
 Not for these I raise
 The song of thanks and praise ;
 But for those obstinate questionings
 Of sense and outward things :
 Fallings from us : vanishings :
 Blank misgivings of a creature
 Moving about in worlds not realized :
 High instincts before which our mortal nature
 Did tremble like a guilty thing surprised :
 But for those first affections,
 Those shadowy recollections,
 Which, be they what they may,
 Are yet the fountain light of all our day ;
 Are yet a master light of all our seeing ;
 Uphold us ; cherish ; and have power to make
 Our noisy years seem moments in the being
 Of the eternal silence : truths that wake,
 To perish never ;
 Which neither listlessness nor mad endeavor,
 Nor man, nor boy,
 Nor all that is at enmity with joy,
 Can utterly abolish or destroy !
 Thence, in a season of calm weather
 Though inland far we be,
 Our souls have sight of that immortal sea,
 6 Which brought us hither :
 Can in a moment travel thither,
 And see the children sport upon the shore,
 And hear the mighty waters rolling evermore.

Wordsworth.

Sentence 2d.—A semi-interrogative, with a compound compellative of great length in the first part, and an imperfect loose indefinite interrogative, in the second. *Sentence 4th.*—"O there is cause for joy in the fact, that," &c. *Sentence 5th.*—A compound perfect loose declarative exclamatory, with a simple declarative in the first part, and a compound declarative double compact in the second: the last, having the first proposition with two members, and the third, also with two members, expressed. The members of the third are, separately considered, imperfect loose sentences: together, they form a perfect loose.

SEC. CXX. CHRISTIANITY ADVANCING.

1 The assumption that our cause is declining is utterly gratuitous. We think it not difficult to prove that the distinctive principles, we so much venerate, never swayed so powerful an influence over the destinies of the human race, as at this very moment. Point us to those nations of the earth to whom moral and intellectual cultivation, inexhaustible resources, progress in arts, sagacity in council, have assigned the highest rank in political importance, and you point us to nations, whose religious opinions are most closely allied to those we cherish. Besides, when was there a period, since the days of the Apostles, in which so many converts have been made to these principles as have been made, both from Christian and Pagan nations, within the last five and twenty years? Never did the people of the saints of the Most High look so much like going forth in serious earnest, to take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven, as at this very day.

But suppose the cause did seem declining: we should see no reason to relax our exertions, for Jesus Christ has said, Preach the gospel to every creature; and appearances, whether prosperous or adverse, alter not the obligation to obey a positive command of God.

7 Again, suppose all that is affirmed were true. If it must be, let it be: let the dark cloud of infidelity overspread Europe, cross the ocean, and cover our beloved land: let nation after nation swerve from the faith: let iniquity abound and the love of many wax cold, even until there is on the face of this earth but one pure church of our Lord and Saviour Jesus Christ: all we ask, is, that we may be members of that one church. God grant that we may throw ourselves into this Thermopylæ of the moral universe!

But even then, we should have no fear that the church of God would be exterminated; we would call to remembrance the years of the right hand of the Most High: we would recollect there was once a time, when the whole

church of Christ, not only could be, but actually was gathered with one accord in one place. It was then that that place was shaken, as with a rushing mighty wind, and they were all filled with the Holy Ghost. That same day, three thousand were added unto the Lord. Soon, we hear, they have filled Jerusalem with their doctrine: the Church has commenced her march: Samaria has with one accord believed the gospel: Antioch has become obedient to the faith: the name of Christ has been proclaimed throughout Asia Minor: the temples of the gods, as though smitten by an invisible hand, are deserted: the citizens of Ephesus cry out in despair, Great is Diana of the Ephesians: licentious Corinth is purified by the preaching of Christ crucified. Persecution puts forth her arm to arrest the spreading superstition, but the progress of the faith cannot be stayed. The church of God advances unhurt amidst rocks and dungeons, persecutions and death: she has entered Italy, and appears before the walls of the eternal city: idolatry falls prostrate at her approach: her ensign floats in triumph over the Capitol: she has placed upon her brow the diadem of the Cæsars. *Wayland.*

Sentence 3d.—A compound declarative single compact, third form. *Sentence 10th.*—Double compact, with the first and second propositions expressed. *Sentence 11th.*—Single compact, third form. *Sentence 13th.*—A perfect loose declarative in eight parts.

SEC. CXXI. THE OBLIGATION OF RESPECT AND AFFECTION
FOR PARENTS.

1 The obligation of respect and affection for parents, never ceases, but rather increases with advancing age. As the child grows older, he becomes capable of more disinterested
2 affection, and the manifestation of more delicate respect; and, as the parent grows older, he feels more sensibly the need of attention; and his happiness is more decidedly dependent upon it. As we increase in years, it should, therefore, be our more assiduous endeavor to make a suitable
3 return to our parents for their kindness, bestowed upon us in infancy and youth, and to manifest our repentance for those acts of thoughtlessness and waywardness, which formerly may have grieved them, by unremitting attention, and delicate and heart-felt affection.

That a peculiar insensibility exists to the obligations of the parental and filial relation, is, I fear, too evident to need any extended illustration. The notion that a family is a
4 society, and that a society must be governed, and that the

right and duty of governing this society, rest with the parent, seems to be rapidly vanishing from the minds of men. In the place of it, it seems to be the prevalent opinion, that 6 children may grow up as they please; and that the exertion of parental restraint, is an infringement upon the personal liberty of the child. But all this will not abrogate 7 the law of God; nor will it avert the punishments which he has connected, indissolubly, with disobedience. The parent 8 who neglects his duty to his children, is sowing thickly, for himself and for them, the seeds of his future misery. He who is suffering the evil-dispositions of his children to 9 grow up uncorrected, will find that he is cherishing a viper by which he himself will first be stung. That parent, who is accustoming his children to habits of thoughtless caprice and reckless expenditure, and who stupidly smiles at the 10 ebullitions of youthful passion, and the indulgence in fashionable vice, as indications of manly spirit, needs no prophet to foretell, that, unless the dissoluteness of his family leave him early childless, his gray hairs will be brought down with sorrow to the grave.

Wayland.

SEC. CXXII. DR. SAMUEL JOHNSON.

Johnson grown old, Johnson in the fullness of his fame, 1 and in the enjoyment of a competent fortune, is better known to us, than any other man in history. Every thing about him, his coat, his wig, his figure, his face, his scrofula, his St. Vitus's dance, his rolling walk, his blinking eye, the outward signs which too clearly marked his approbation 2 of his dinner, his insatiable appetite for fish-sauce and veal-pie with plums, his inextinguishable thirst for tea, his trick of touching the posts as he walked, his mysterious practice of treasuring up scraps of orange-peel, his morning slumbers, his midnight disputations, his contortions, his mutterings, his gruntings, his vigorous, acute and ready eloquence, his sarcastic wit, his vehemence, his insolence, his fits of tempestuous rage, his queer inmates, (old Mr. Levett and blind Mrs. Williams, the cat Hodge, and the negro Frank,) all are as familiar to us as the objects by which we have been surrounded from childhood.

Macaulay.

SEC. CXXIII. HAMPDEN.

The celebrated puritan leader (Hampden) is an almost 1 solitary instance of a great man who neither sought nor

snunned greatness : who found glory only, because glory lay in the plain path of duty. During more than forty years, he was known to his country neighbors as a gentleman of cultivated mind, of high principles, of polished address, 2 happy in his family, and active in the discharge of local duties : to political men, as an honest, industrious, and sensible member of Parliament, not eager to display his talents, staunch to his party, and attentive to the interests of his 3 constituents. A great and terrible crisis came. A direct 4 attack was made, by an arbitrary government, on a sacred right of Englishmen : on a right which was the chief security of all their other rights. The nation looked round for a defender. Calmly and unostentatiously the plain Buckinghamshire Esquire placed himself at the head of his 6 countrymen, and right before the face and across the path, 7 of tyranny. The times grew darker and more troubled. Public service, perilous, arduous, delicate, was required ; 8 and to every service, the intellect and the courage of this wonderful man were found fully equal. He became a debater of the first order : a most dexterous manager of the House of Commons : a negotiator : a soldier. He govern- 10 ed a fierce and turbulent assembly, abounding in able men, as easily as he had governed his family. He showed himself as competent to direct a campaign, as to conduct the business of the petty sessions. We can scarcely express the admiration which we feel for a mind so great, and, at 12 the same time, so healthful and so well proportioned : so willingly contracting itself to the humblest duties ; so easily expanding itself to the highest : so contented in repose ; so powerful in action. Almost every part of this virtuous and 13 blameless life, which is not hidden from us in modest privacy, is a precious and splendid portion of our national history.

Macaulay.

Sentence 12th.—Though so great, yet at the same time, &c.—though so willingly, yet so easily, &c.—though so contented, yet so powerful, &c.

SEC. CXXIV. A MAN WHO KNEW MANY THINGS, BUT NOTHING OF LAW.

Between two hawks, which flies the higher pitch,
 Between two dogs, which hath the deeper mouth,
 Between two blades, which bears the better temper,
 Between two horses, which doth bear him best,
 Between two girls, which hath the merriest eye,
 I have, perhaps, some shallow spirit of judgment ;

But in these nice, sharp quillets of the law,
 Good faith, I am no wiser than a daw. *Shakspeare.*

SEC. CXXV. WILLIAM PITT.

1 Yet with all his faults and affectations, Pitt had, in a
 very extraordinary degree, many of the elements of great-
 ness. He had splendid talents, strong passions, quick
 2 sensibility, and vehement enthusiasm for the grand and the
 3 beautiful. There was something about him that ennobled
 tergiversation itself. He often went wrong, very wrong,
 4 but to quote the language of Wordsworth,

He still retained,
 'Mid such abasement, what he had received
 From nature : an intense and glowing mind.

In an age of law and dirty prostitution, in the age of Dod-
 dington and Sandys, it is something to have a man who
 5 might, perhaps, under some strong excitement, have been
 tempted to ruin his country, but who never would have
 stooped to pilfer from her : a man whose errors arose, not
 from a sordid desire of gain, but from a fierce thirst for
 power, for glory, and for vengeance. History owes to him
 this attestation : that, at a time when any thing short of di-
 rect embezzlement of the public money was considered as
 quite fair in public men, he showed the most scrupulous
 disinterestedness ; that at a time, when it seemed to be
 generally taken for granted, that government could be up-
 held only by the basest and most immoral arts, he appealed
 to the better and nobler parts of human nature : that he
 made a brave and splendid attempt to do, by means of pub-
 6 lic opinion, what no other statesman of his day thought it
 possible to do, except by means of corruption ; that he
 looked for support, not like the Pelhams, to a strong aristo-
 cratical connection, not, like Bute, to the personal favor of
 the sovereign, but to the middle class of Englishmen ;
 that he inspired that class with a firm confidence in his in-
 tegrity and ability ; that backed by them, he forced an un-
 willing court and an unwilling oligarchy to admit him to an
 ample share of power ; and that he used that power in such
 a manner, as clearly proved that he had sought it, not for
 the sake of profit or patronage, but from a wish to establish
 for himself a great and durable reputation by means of
 eminent services rendered to the state. *Macaulay.*

Sentence 6th.—A fine example of imperfect loose declarative.

SEC. CXXVI. "THE LIFE OF JOHNSON" AND ITS AUTHOR,
BOSWELL.

- 1 The life of Johnson is assuredly a great, a very great
work. Homer is not more decidedly the first of heroic
2 poets, Shakspeare is not more decidedly the first of dra-
matists, Demosthenes is not more decidedly the first of
3 orators, than Boswell is the first of biographers. He has
4 no second. He has distanced all his competitors so de-
5 cidedly, that it is not worth while to place them. Eclipse
is first, and the rest, nowhere.
- 6 We are not sure that there is in the whole history of the
human intellect so strange a phenomenon as this book.
Many of the greatest men that ever lived have written bio-
7 graphy; Boswell was one of the smallest men that ever
lived, and he has beaten them all. He was, if we are to
8 give any credit to his own account, or to the united testi-
mony of all who knew him, a man of the meanest and fee-
9 blest intellect. Johnson described him as a fellow who had
missed his only chance of immortality, by not having been
10 alive when the Dunciad was written. Beauclerk used his
name as a proverbial expression for a bore. He was the
11 laughingstock of the whole of that brilliant society which
has owed to him the greater part of its fame. He was
12 always laying himself at the feet of some eminent man,
and begging to be spit upon, and trampled upon. He was
13 always earning some ridiculous nickname, and then "bend-
ing it as a crown unto him," not merely in metaphor, but
literally. He exhibited himself, at the Shakspeare jubilee,
14 to all the crowd which filled Stratford-on-Avon, with a
placard around his hat, bearing the inscription of *Corsica*
Boswell. In his tour, he proclaimed to all the world, that
15 at Edinburgh, he was known by the appellation of *Paoli*
Boswell. Servile and impertinent, shallow and pedantic, a
bigot and a sot, bloated with family pride, and eternally
blustering about the dignity of a born gentleman, yet stoop-
ing to be a talebearer, an eaves-dropper, a common butt in
the taverns of London; so curious to know everybody
16 who was talked about, that, tory and high churchman as he
was, he manœvered, we have been told, for an introduction
to Tom Paine; so vain of the most childish distinctions,
that, when he had been to court, he drove to the office
where his book was being printed, without changing his
clothes, and summoned all the printer's devils to admire
his new ruffle and sword;—such was this man; and such
he was content and proud to be. Every thing which

- 17 another man would have hidden, every thing, the publication of which would have made another man hang himself, was matter of gay and clamorous exultation to his weak and diseased mind. What silly things, he said; what bitter retorts he provoked; how, at one place, he was troubled with evil presentiments which came to nothing; how, at another place, on waking from a drunken doze, he read the prayer book, and took a hair of the dog that had bitten him; how he went to see men hanged, and came away maudlin; how he added five hundred pounds to the fortune of one of his babies, because she was not frightened at Johnson's ugly face; how he was frightened out of his wits
- 18 at sea, and how the sailors quieted him as they would have quieted a child; how tipsy he was at Lady Cork's one evening, and how much his merriment annoyed the ladies; how impertinent he was to the Duchess of Argyle, and with what stately contempt she put down his impertinence; how colonel Macleod sneered to his face at his impudent obtrusiveness; how his father and the very wife of his bosom laughed and fretted at his fooleries;—all these things he proclaimed to all the world, as if they had been subjects for pride and ostentatious rejoicing. All the caprices of his temper, all the illusions of his vanity, all his hypochondria whimsies, all his castles in the air, he displayed with a cool self-complacency, a perfect unconsciousness that he was making a fool of himself, to which it is impossible to find a parallel in the whole history of mankind.
- 20 He has used many people ill, but assuredly he has used nobody so ill as himself.
- 21 'That such a man should have written one of the best books in the world, is strange enough. *Macaulay.*

Sentence 1st.—This may be treated either as a simple declarative, or a simple indirect interrogative of the third kind. *Sentence 5th.*—"As eclipse, so the rest."

Sentence 16th.—Though servile, yet impertinent, though shallow, yet, &c. An unusual sentence, and requires attention to the delivery.

SEC. CXXVII. DEATH, THE FRIEND OF THE GOOD.

- 1 I will teach the world
 2 To thank thee. Who are thine accusers? 3 Who?
 4 The living! they who never felt thy power,
 And know thee not! The curses of the wretch
 5 Whose crimes are rife, his sufferings, when thy hand
 Is on him, and the hour he dreads is come,
 Are writ among thy praises. But the good:

6 Does he, whom thy kind hand dismissed to peace,
 Upbraid the gentle violence that took off
 His fetters, and unbound his prison cell? *Bryant.*

Sentence 4th.—A compound loose definite interrogative. *Sentence 6th.*—A semi-interrogative, with a perfect loose construction of the parts.

SEC. CXXVIII. THE EXCESSES OF REVOLUTIONS PRODUCED
 BY PREVIOUS OPPRESSION.

If it were possible that a people, brought up under an
 1 intolerant and arbitrary system, could subvert that system
 without acts of cruelty and folly, half the objections to
 despotic power would be removed. We should, in that
 2 case, be compelled to acknowledge, that it at least pro-
 duces no pernicious effects on the intellectual and moral
 character of a people. We deplore the outrages which
 3 accompany revolutions, but the more violent the outrages,
 the more assured we feel that *a revolution was necessary.*
 The violence of these outrages will always be proportion-
 4 ed to the ferocity and ignorance of the people; and the
 ferocity and ignorance of the people will be proportioned
 to the oppression and degradation under which they have
 5 been accustomed to live. Thus it was in our civil war.
 6 The rulers in the church and state reaped only that which
 they had sown. They had prohibited free discussion:
 7 they had done their best to keep the people unacquainted
 with their duties and their rights: the retribution was just
 and natural. If they suffered from popular ignorance, it
 8 was because they had themselves taken away the key
 of knowledge: if they were assailed with blind fury,
 it was because they had exacted an equally blind sub-
 mission.

9 It is the character of such revolutions, that we always
 10 see the worst of them at first. Till men have been for
 some time free, they know not how to use their freedom.
 11 The natives of wine countries are always sober: in
 climates where wine is a rarity, intemperance abounds.
 12 A newly liberated people may be compared to a northern
 army, encamped on the Rhine or the Xeres. It is said,
 13 that when soldiers, in such a situation, first find themselves
 able to indulge without restraint in such a rare and ex-
 pensive luxury, nothing is to be seen but intoxication.
 Soon, however, plenty teaches discretion; and, after wine
 14 has been for a few months their daily fare, they become
 more temperate than they had been in their own country.

15 In the same manner, the final and permanent fruits of
liberty are wisdom, moderation, and mercy. Its immediate
16 effects are often atrocious crimes, conflicting errors,
skepticism on points the most clear, dogmatism on points
17 the most mysterious. It is just at this crisis, that its ene-
mies love to exhibit it. They pull down the scaffolding
from the half-finished edifice; they point to the flying
18 dust, the falling bricks, the comfortless rooms, the frightful
irregularity of the whole appearance; and then ask in
scorn, where the promised splendor and comfort is to be
19 found. If such miserable sophisms were to prevail, there
would never be a good house, or a good government in the
world.

Ariosto tells a pretty story of a fairy, who, by some
20 mysterious law of her nature, was condemned to appear,
at certain seasons, in the form of a foul and poisonous
snake. Those who injured her, during the period of her
disguise, were forever excluded from participation in the
blessings which she bestowed; but to those who, in spite
21 of her loathsome aspect, pitied and protected her, she
afterwards revealed herself in the beautiful and celestial
form which was natural to her, accompanied their steps,
granted all their wishes, filled their houses with wealth,
22 made them happy in love, and victorious in war. Such a
23 spirit is liberty. At times she takes the form of a hateful
reptile. She grovels: she hisses: she stings; but woe to
24 those, who, in disgust, shall venture to crush her! and
happy are those, who, having dared to receive her in her
degraded and frightful shape, shall at length be rewarded
by her in the time of her beauty and her glory!

25 There is only one cure for the evils which newly-ac-
quired freedom produces; and that cure is freedom!
26 When a prisoner leaves his cell, he cannot bear the light
of day: he is unable to discriminate colors, or recognize
faces; but the remedy is not to remand him into his dun-
geon, but to accustom him to the rays of the sun. The
27 blaze of truth and liberty may at first dazzle and bewilder
nations which have become half blind in the house of
bondage, but let them gaze on, and they will soon be able
to bear it. In a few years men learn to reason; the ex-
treme violence of opinion subsides; hostile theories cor-
28 rect each other; the scattered elements of truth cease to
conflict and begin to coalesce; and at length a system of
justice and order is educed out of the chaos.

Many politicians of our time are in the habit of laying
29 it down as a self-evident proposition, that no people ought

to be free, till they are fit to use their freedom. The
 30 maxim is worthy of the fool in the old story, who resolved
 not to go into the water till he had learned to swim! If
 31 men are to wait for liberty till they become wise and good
 in slavery, they may indeed wait forever. *Macaulay.*

SEC. CXXIX. THE ADVOCATES OF CHARLES I. PROPERLY
 CHASTISED.

The advocates of Charles, like the advocates of other
 malefactors, against whom overwhelming evidence is pro-
 1 duced, generally decline all controversy about the facts,
 and content themselves with calling testimony to character.
 He had so many private virtues! and had James II. no
 2 private virtues? was even Oliver Cromwell, his bitterest
 enemies themselves being judges, destitute of private
 3 virtues? And what, after all, are the virtues ascribed to
 Charles? A religious zeal, not more sincere than that of
 4 his son, and fully as weak and narrow-minded, and a few
 of the ordinary household decencies, which half the tomb-
 stones in England claim for those who lie beneath them.
 5 A good father! a good husband! Ample apologies, in-
 6 deed, for fifteen years of persecution, tyranny, and false-
 hood!

7 We charge him with having broken his coronation-oath,
 and we are told that he kept his marriage-vow! We ac-
 8 cuse him of having given up his people to the merciless
 inflictions of the most hot-headed and hard-hearted of pre-
 lates, and the defence is, that he took his little son on his
 knee and kissed him! We censure him for having viola-
 9 ted the articles of the Petition of Right, after having, for
 good and valuable considerations, promised to observe
 them, and we are informed that he was accustomed to hear
 prayers at six o'clock in the morning! It is to such con-
 10 siderations as these, together with his vandyke dress, his
 handsome face, and his peaked beard, that he owes, we
 verily believe, most of his popularity with the present
 generation.

For ourselves, we own that we do not understand the
 11 common phrase, "a good man, but a bad king;" we can as
 easily conceive a good man and an unnatural father; or a
 good man and a treacherous friend. We cannot, in esti-
 mating the character of an individual, leave out of our con-
 12 sideration his conduct in the most important of all human
 relations; and if, in that relation, we find him to have been

selfish, cruel, and deceitful, we shall take the liberty to call him a bad man, in spite of all his temperance at table, and all his regularity at chapel. *Macaulay.*

Sentence 2d.—A semi-interrog., with a perf. loose def. interrog. in one part, and a fragmentary compound close decl. excl. in the other. The complement of the latter supplied, it would probably read thus: "It is said that he had," &c. *Sentences 7th, 8th, and 9th,* are respectively single compact declar. exclam., of the third form. "If we charge, &c., then," &c. "If we accuse, &c., then the defence," &c. "If we censure, &c., then we are informed," &c. *Sentence 11th.*—A double compact decl., with the first and second propositions expressed: i. e., the negative and the reason for it.

SEC. CXXX. THE INFLUENCE OF TIME IN MODERATING GRIEF.

- The great philosopher Citophilus, was one day in company with a female friend, who was in the utmost affliction; and who had very good reason to be so. "Madam," said he to her, "the queen of England, the daughter of our great Henry, was as unfortunate as you. She was almost drowned in crossing our narrow channel; and she saw her royal husband perish on the scaffold." "I am very sorry for her," said the lady; and she began to weep her own misfortunes.
- "But," said Citophilus, "think of Mary Stuart. She loved very honorably, a most noble musician, who sung the finest tenor in the world. Her husband killed her musician before her very eyes; and afterwards her good friend, and good relation queen Elizabeth, who first kept her in prison eighteen years, contrived to have her beheaded on a scaffold, covered with the finest black." "That was very cruel," answered the lady; and she sunk back into her melancholy as before.
- "You have, perhaps, heard of the beautiful Joan of Naples," said the comforter. "She was seized, you know, and strangled." "I have a confused remembrance of it," said the lady.
- "I must tell you, after supper," added the other, "the adventures of a queen, who was dethroned in my own time; and who died in a desert island." "I know the whole story," she replied.
- "Well, then, how can you think of being so miserable, when so many queens and great ladies have been miserable before you! Think of Hecuba! think of Niobe!"
- "Ah!" said the lady, "if I had lived in their time, or in the time of those beautiful princesses of whom you speak; and if, to comfort them, you had told them my griefs; do you think they would have listened to you?"
- The next day, the philosopher lost his only son, and was

at the point of death with affliction. The lady got a list
 18 made out, of all the kings who had lost their children, and
 19 carried it to the philosopher. He read it, found the list to
 be very accurate, and—did not weep the less. Three
 20 months afterwards, they met again; and they were quite
 astonished, at meeting, to find themselves so gay. They
 21 resolved immediately to erect a beautiful statue to Time,
 and ordered this inscription to be put upon it: *To the Com-*
forter. *Voltaire.*

SEC. CXXXI. RIENZI'S ADDRESS TO THE ROMANS.

- 1 I come not here to talk; you know too well
- 2 The story of our thralldom. We are slaves!
 The bright sun rises to his course, and lights
 A race of slaves! he sets, and his last beam
 Falls on a slave! not such, as swept along
 By the full tide of power, the conqueror led
- 3 To crimson glory and undying fame,
 But base, ignoble slaves: slaves to a horde
 Of petty tyrants: feudal despots: lords,
 Rich in some dozen paltry villages:
 Strong in some hundred spearmen: only great
 In that strange spell—a name.
 Each hour, dark fraud,
- 4 Or open rapine, or protected murder,
 Cry out against them. But this very day,
 An honest man, my neighbor, (there he stands,)
 Was struck, struck like a dog, by one who wore
- 5 The badge of Ursini, because, forsooth,
 He tossed not high his ready cap in air,
 Nor lifted up his voice in servile shouts,
 At sight of that great ruffian! Be we men,
- 6 And suffer such dishonor: men, and wash not
 The stain away in blood?
- 7 Such shames are common:
 I have known deeper wrongs. I, that speak to ye,
 I had a brother once, (a gracious boy,)
- 8 Full of gentleness, of calmest hope,
 Of sweet and quiet joy: there was the look
 Of heaven upon his face, which limners give
- 9 To the beloved disciple! How I loved
- 10 That gracious boy! Younger by fifteen years,
 Brother at once and son! He left my side,
- 11 A summer bloom on his fair cheek, a smile

Parting his innocent lips : in one short hour,
 The pretty, harmless boy was slain ! I saw
 12 The corse, the mangled corse, and then I cried
 For vengeance !

13 Rouse ye, Romans ! rouse ye, slaves !
 14 Have ye brave sons ? 15 Look, in the next fierce brawl,
 16 To see them die. Have ye fair daughters ? Look
 17 To see them live, torn from your arms, distained,
 Dishonored ; and, if ye dare call for justice,
 Be answered by the lash.

Yet this is Rome,
 18 That sat on her seven hills, and, from her throne
 19 Of beauty, ruled the world ! Yet we are Romans !
 20 Why, in that elder day, to be a Roman,
 Was greater than a king ! And once again,
 21 (Hear me, ye walls, that echoed to the tread
 Of either Brutus !) once again, I swear
 The eternal city shall be free.

Miss Mitford.

Sentence 10th.—"As he was younger, so he was brother, &c." *Sentence 12th.*—"When I saw, then I cried, &c." *Sentences 18th, 19th.*—These may be respectively read either as compound close and simple decl. exclamations, or as compound close and simple indirect interrogatives. I prefer the former reading, inasmuch as it forms a better connection with what follows.

SEC. CXXXII. IF GOD BE FOR YOU, FEAR NOTHING.

1 What shall we then say to these things ? 2 If God be
 3 for us, who can be against us ? He that spared not his
 own son,—how ! shall he not with him, also freely give
 4 us all things ! Who shall lay any thing to the charge of
 5 God's elect ? God that justifieth ! 6 Who is he that con-
 7 demneth ? Christ that died, yea rather, that is risen
 again, who is even at the right hand of God : who also
 8 maketh intercession for us ! Who shall separate us from
 the love of Christ ? Tribulation, or distress, or persecu-
 9 tion, or famine, or nakedness, or peril, or sword, as it is
 written, For thy sake we are killed all the day long : we
 are accounted as sheep for the slaughter ! Nay, in all
 these things we are more than conquerors, through him
 that loved us ; for I am persuaded that neither death, nor
 10 life ; nor angels, nor principalities, nor powers ; nor things
 present, nor things to come ; nor height, nor depth ; nor
 any other creature, shall be able to separate us from the
 love of God, which is in Christ Jesus our Lord.

Sentence 3d.—This sentence began with the design of being a comp. close declarative ; but the author at *son* breaks that construction and converts the

remainder into a definite interrog. excl. *Sentences 5th, 7th, 9th,* are fragmentary definite interrog. excl. *Sentence 10th.*—*Nay* is here equivalent to “these shall not separate us, &c.”: making it, with the continuation, the first and second proposition of a double compact declarative.

SEC. CXXXIII. THE CHILD AND THE MAN.

When we compare the listless inactivity of the infant, slumbering from the moment at which he takes his milky food to the moment at which he awakes to require it again, with the restless energies of that mighty being which he is to become, in his maturer years, pouring truth after truth
 1 in rapid and dazzling profusion upon the world, or grasping in his single hand the destinies of empires, how few are the circumstances of resemblance which we can trace! of all that intelligence which is afterwards to be displayed, how little more is seen, than what serves to give feeble motion to the mere machinery of life!

What prophetic eye can venture to look beyond the period of distinct utterance, and discern that variety of character by which even boyhood is marked, far less the intellectual and moral growth of the years that follow; the genius, before whose quick glance, the errors and prejudices, which all the ages and nations of mankind have received as truths, are to disappear; the political wisdom, with which,
 2 in his calm and silent meditations, he is to afford more security to his country than could be given to it by a thousand armies, and which, with a single thought, is to spread protection and happiness to the most distant lands; or that ferocious ambition, with which, in unfortunate circumstances of power, he is perhaps to burst the whole frame of civil society, and to stamp, through every age, the deep and dark impression of his existence, in the same manner as he leaves on the earth which he has desolated, the track of his sanguinary footsteps? The cradle has its equality, almost as the grave. Talents, imbecilities, virtues, vices, slumber in it, undistinguished; and it is well that it is so, since to those who are most interested in the preservation of a life that
 4 would be helpless but for their aid, it leaves those delightful illusions which more than repay their anxieties and fatigue, and allows them to hope, for a single being, every thing which it is possible for the race of man to become. If clearer presages of the future mind were then discoverable, how large a portion of human happiness would be destroyed by this single circumstance! what pleasure could
 5 the mother feel, in her most delightful of offices, if she knew

that she was nursing into strength, powers which were to be exerted for the misery of that great or narrow circle, in which they were to move ; and which to her were to be a source, not of blessing, but of grief and shame and despair !

Dr. Thomas Brown.

SEC. CXXXIV. THE FOLLY OF REGRETTING THE BREVITY OF LIFE, PLEASANTLY EXPOSED.

“ Tell me,” says Micromegas, an inhabitant of one of the planets of the Dog Star, to the secretary of the Academy of Sciences in the planet Saturn, at which he had recently arrived in a journey through the heavens : “ tell me : how many senses have the men on your globe ? ” — “ We have seventy-two senses,” answered the academician ; “ and we are, every day, complaining of the smallness of the number. Our imagination goes far beyond our wants. What are seventy-two senses ! and how pitiful a boundary, even for beings with such limited perceptions, to be cooped up within our ring, and our five moons ! In spite of our curiosity, and in spite of as many passions as can result from six dozen senses, we find our hours hanging very heavily on our hands ; and we can always find time enough for yawning.” — “ I can very well believe it,” says Micromegas, “ for, in our globe, we have very near one thousand senses, and yet, with all these, we feel a sort of listless inquietude, and vague desire, which are forever telling us that we are nothing ; and that there are beings infinitely nearer perfection. I have traveled a good deal in the universe, I have seen many classes of mortals far beneath us, and many as much superior, but I have never had the good fortune to find any, who had not always more desires than real necessities to occupy their life.—And, pray, how long may you Saturnians live with your few senses ? ” continued the Sirian.—“ Ah ! but a very short time, indeed ! ” said the little man of Saturn, with a sigh. — “ It is the same with us,” said the traveler : “ we are forever complaining of the shortness of life : it must be an universal law of nature.” — “ Alas ! ” said the Saturnian, “ we live only five hundred great revolutions of the sun.* You see well, that this is to die almost the moment one is born. Our existence is a point : our duration, an instant : our globe, an atom. Scarcely have we begun to pick up a little knowledge, when death rushes in upon us, before we can have

* That is, about fifteen thousand of our years.

acquired any thing like experience. As for me, I cannot venture even to think of any project, for I feel myself but like a drop of water in the ocean; and, especially, now, when I look to you and to myself, I really feel quite ashamed of the ridiculous appearance which I make in the universe.” —“If I did not know that you are a philosopher,” replied Micromegas, “I should be afraid of distressing you, when I tell you, that our life is seven hundred times longer than yours; but what is even that? When we come to the last moment, to have lived a *single day*, and to have lived a *whole eternity*, amount to the very same thing. I have been in countries where they live a thousand times longer than with us, and yet I have always found them murmuring, just as we do ourselves.—But you have seventy-two senses, and they must have told you something about your globe. How many properties has matter with you?” —“If you mean essential properties,” said the Saturnian, “without which our globe could not subsist, we count three hundred: extension, impenetrability, mobility, gravitation, divisibility, and so forth?” —“That small number,” replied the gigantic traveler, “may be sufficient for the views which the Creator must have had with respect to your narrow habitation. Your globe is little: its inhabitants are so too: you have few senses: your matter has few qualities. In all this Providence has suited you most happily to each other.”

The academician was more and more astonished with every thing which the traveler told him. At length, after communicating to each other a little of what they knew, and a great deal of what they knew *not*, and reasoning as well and as ill, as philosophers usually do, they resolved to set out together, on a little tour of the universe.

Voltaire.

Sentence 1st.—This sentence is an example of how slight a change in the arrangement of words is necessary to produce a different sentence. If the *have* in the interrogative portion stood after *men*, it would be a compound close declarative; but with *have* where it is, the sentence is semi-interrogative, with a loose connection. The long circumstance at the beginning should end therefore with partial close. (*See Circumstance.*) Observe all the circumstances of the same kind, in this exercise.

SEC. CXXXIV. HORATIO ANNOUNCES TO HAMLET THE APPEAR-
ANCE OF HIS FATHER'S GHOST.

1 *Hor.* Hail to your lordship!
2 *Ham.* I am glad to see you well:
Horatio, or I do forget myself.

- 3 *Hor.* The same, my lord, and your poor servant ever.
- 4 *Ham.* Sir, my good friend: I'll change that name with
you ;
And what make you from Wittengburg, Horatio ?
- 5 *Hor.* A truant disposition, good my lord.
- Ham.* I would not hear your enemy say so,
6 Nor shall you do mine ear that violence,
To make it truster of your own report
Against yourself: I know you are no truant.—
7 But what is your affair in Elsinore ?
- 8 We'll teach you to drink deep ere you depart.
- 9 *Hor.* My lord, I came to see your father's funeral.
- 10 *Ham.* I pray you, do not mock me, fellow student :
I think it was to see my mother's wedding.
- 11 *Hor.* Indeed, it followed hard upon.
- 12 *Ham.* Thrift: thrift, Horatio: the funeral baked meats
Did coldly furnish forth the marriage tables.
13 Would I had met my dearest foe in heaven,
Or ever I had seen that day, Horatio !
- 14 My father,—methinks I see my father—
- 15 *Hor.* Oh where,
My lord ?
- 16 *Ham.* In my mind's eye, Horatio.
- 17 *Hor.* I saw him once; he was a goodly king.
- 18 *Ham.* He was a *man*: take him for all in all,
I shall not look upon his like again.
- 19 *Hor.* My lord, I think I saw him yesternight.
- 20 *Ham.* Saw who ?
- 21 *Hor.* My lord, the king your father.
- 22 *Ham.* The king, my father !
Hor. Season your admiration for a while
23 With an attentive ear, till I may deliver,
Upon the witness of these gentlemen,
The marvel to you.
- 24 *Ham.* For God's love, let me hear.
- Hor.* Two nights together had these gentlemen,
Marcellus and Benardo, on their watch,
In the dead waste and middle of the night,
25 Been thus encountered: a figure like you father,
Armed at all points, exactly, cap-a'-pie',
Appears before them, and, with solemn march,
Goes slow and stately by them. Thrice he walked,
26 By their oppressed and fear-surprised eyes,
Within his truncheon's length, whilst they, distilled
Almost to jelly with the act of fear,
Stand dumb and speak not to him. This to me,

- In dreadful secrecy, impart they did ;
 27 And I, with them, the third night kept the watch ;
 Where, as they had delivered, both in time
 Form of the thing, each word made true and good,
 28 The apparition comes. I knew your father ;
 These hands are not more like.
- 29 *Ham.* But where was this ?
 30 *Hor.* My lord, upon the platform where we watched.
 31 *Ham.* Did you not speak to it ?
 32 *Hor.* My lord, I did.
 But answer made it none : yet once, methought,
 It lifted up its head, and did address
 33 Itself to motion, like as it would speak,
 But, even then, the morning cock crew loud ;
 And, at the sound, it shrunk in haste away,
 And vanished from our sight.
- 34 *Ham.* 'T is very strange.
Hor. As I do live, my honored lord, 't is true ;
 35 And we did think it writ down in our duty,
 To let you know of it.
- 36 *Ham.* Indeed, indeed, sirs, but this troubles me.—
 37 Hold you the watch to-night ?
 38 *Hor.* We do, my lord.
 39 *Ham.* Armed, say you ?
 40 *Hor.* Armed, my lord.
 41 *Ham.* From top to toe ?
 42 *Hor.* My lord, from head to foot.
 43 *Ham.* Then saw you not
 His face ?
- 44 *Hor.* O yes, my lord : he wore his beaver up.
 45 *Ham.* What ? looked he frowningly ?
 46 *Hor.* A countenance more
 In sorrow than in anger.
- 47 *Ham.* Pale or red ?
 48 *Hor.* Nay, very pale.
 49 *Ham.* And fixed his eyes upon you ?
 50 *Hor.* Most constantly.
 51 *Ham.* I would I had been there.
 52 *Hor.* It would have much amazed you.
 53 *Ham.* Very like :
 Very like :—stayed it long ?
- 54 *Hor.* While one with moderate haste might tell a
 hundred.
 55 *Ham.* His beard was grizzled ? 56 No ?
 57 *Hor.* It was as I have seen it in his life :
 A sable silvered.

- 58 *Ham.* I will watch to-night :
Perchance 't will walk again.
- 59 *Hor.* I warrant you it will.
Ham. If it assume my noble father's person,
- 60 I'll speak to it, though hell itself should gape,
And bid me hold my peace. I pray you all,
If you have hitherto concealed this sight,
- 61 Let it be tenable in your silence still ;
And whatsoever else shall hap to-night,—
Give it an understanding, but no tongue :
- 62 I will requite your loves. So fare you well.
- 63 Upon the platform 'twixt eleven and twelve,
I'll visit you. *Shakspeare.*

Sentence 2d.—"Either it is Horatio, or," &c. *Sentence 3d.*—"As the same, so your," &c. *Sentence 4th.*—"Sir! you are my good friend." *Sentence 6th.*—A double compact decl., with the first and second propositions. *Sentence 8th.*—The fragment of a single compact declarative: the second part understood; viz., "for or because drinking deep is the order of the day here; the common practice." If the reader can turn to the place in Hamlet, and read Johnson's note on this sentence, he will perceive why this is said. *Sentence 11th.*—"It followed hard upon," or, "that it followed hard upon, I must admit." *Sentence 13th.*—Or is here a substitute for *than*. "Would I had rather, &c., than," &c. *Sentence 17th.*—"I saw him only once, indeed, but I then thought he was a goodly king, if ever one was." Such I suppose to be the connection of ideas, here evidently but partially expressed. *Sentence 18th.*—"I shall not," &c., the first proposition of a double comp.: all the others suppressed. *Sentence 20th.*—Who for whom. *Sentence 28th.*—"As I knew so." *Sentence 34th.*—Indirect interrogative, simple. *Sentence 35th.*—"Yes but as," &c. *Sentences 43d, 49th, 55th,* are indirect interrogatives. *Sentence 46th.*—Either a fragmentary mixed sentence, "He bore a countenance that was more," &c., ending with perfect close, or the fragmentary mixed first part of a single compact: the reason for the assertion, or the part beginning with *because*, being understood

SEC. CXXXVI. THE SUPERIOR WORLDLY ADVANTAGES OF
ILLITERATE MEN, NO GROUND FOR COMPLAINT.

We should consider this world as a great mart of commerce, where fortune exposes to our view various commodities: riches; ease; tranquillity; fame; integrity; knowledge. Every thing is marked at a settled price. Our time, our labor, our ingenuity, are so much ready money, which we are to lay out to the best advantage. Examine, compare, choose, reject, but stand to your own judgment, and do not, like children, when you have purchased one thing, repine that you do not possess another which you did not purchase. Such is the force of well-regulated industry, that a steady and vigorous exertion of our faculties, directed to one end, will generally insure success. Would you, for instance, be rich? do you think that single point worth the sacrifice of every thing else? You may then be rich. Thousands have become so from the lowest beginnings, by toil, and patient diligence, and attention to the

minutest articles of expense and profit ; but you must give up the pleasures of leisure, of a vacant mind, of a free unsuspicious temper. If you preserve your integrity, it must be a coarse-spun and vulgar honesty. Those high and lofty notions of morals, which you brought with you from the schools, must be considerably lowered, and mixed with the baser alloy of a jealous and worldly-minded prudence. You must learn to do hard, if not unjust things ; and for the nice embarrassments of a delicate and ingenuous spirit, it is necessary for you to get rid of them as fast as possible. You must shut your heart against the Muses, and be content to feed your understanding with plain household truths. In short, you must not attempt to enlarge your ideas, or polish your taste, or refine your sentiments, but must keep on in one beaten track, without turning aside either to the right or to the left.—“ But I cannot submit to drudgery like this ; I feel a spirit above it.”—“ T is well : be above it then : only do not repine that you are not rich.”

Is knowledge the pearl of price ? That too may be purchased by steady application, and long solitary hours of study and reflection. Bestow these, and you shall be wise.—“ But,” says the man of letters, “ what a hardship is it, that many an illiterate fellow, who cannot construe the motto of the arms on his coach, shall raise fortune and make a figure, while I have little more than the common conveniences of life !”—Was it in order to raise a fortune that you consumed the sprightly hours of youth in study and retirement ? was it to be rich that you grew pale over the midnight lamp, and distilled the sweetness from the Greek and Roman spring ? You have then mistaken your path, and ill-employed your industry.—“ What reward have I then for all my labors ?”—What reward ! A large comprehensive soul, well purged from vulgar fears, and perturbations and prejudices : able to comprehend and interpret the works of man and of God ; a rich, flourishing, cultivated mind, pregnant with inexhaustible stores of entertainment and reflection ; a perpetual spring of fresh ideas ; and the conscious dignity of superior intelligence. Good heaven ! and what reward can you ask beside ?—

“ But is it not some reproach upon the economy of Providence, that such a one, who is a mean, dirty fellow, should have amassed wealth enough to buy half a nation ?”—Not in the least. He made himself a mean, dirty fellow for that very end. He has paid his health, his conscience, his liberty for it ; and will you envy him his bar-

gain? will you hang your head and blush in his presence because he outshines you in equipage and show? Lift up
 30 your brow with a noble confidence, and say to yourself, I have not these things, it is true, but it is because I have not sought, because I have not desired them: it is because I possess something better: I have chosen my lot: I am content, and satisfied.

You are a modest man; you love quiet and independence,
 31 and have a delicacy and reserve in your temper, which render it impossible for you to elbow your way in the world, and be the herald of your own merits. Be con-
 32 tent then with a modest retirement; with the esteem of your intimate friends; with the praises of a blameless heart, and a delicate, ingenuous spirit; but resign the splendid distinctions of the world to those who can better scramble for them.

The man whose tender sensibility of conscience, and
 33 strict regard to the rules of morality make him scrupulous and fearful of offending, is often heard to complain of the disadvantages he lies under in every path of honor and profit.—“Could I but get over some nice points, and conform
 34 to the practice and opinion of those about me, I might stand as fair a chance as others for dignity and preferment.”—And why can you not? what hinders you from discarding
 35 this troublesome scrupulosity of yours, which stands so grievously in your way? If it be a small thing to enjoy a
 36 healthful mind, sound at the very core, that does not shrink from the keenest inspection; unsullied whiteness and simplicity of manners; a genuine integrity,

Pure in the last recesses of the mind;

if you think these advantages an inadequate recompense for what you resign; dismiss your scruples this instant, and be a slave-merchant, a parasite, or—what you please.

Mrs. Barbauld.

Sentence 14th.—“But therefore I cannot, because I feel,” &c.

SEC. CXXXVII. CAUTION SHOULD GUIDE POLITICAL INNOVATION.

To avoid therefore the evils of inconsistency and versatility, ten thousand times worse than those of obstinacy and blindest prejudice, we have consecrated the state, that no man should approach to look into its defects or corruptions,
 1 but with due caution: that he should never dream of beginning its reformation by its subversion: that he should ap-

proach to the faults of the state, as to the wounds of a father, with pious awe and trembling solicitude. By this wise prejudice, we are taught to look with horror on those children of their country, who are prompt rashly to hack that aged parent in pieces, and put him into the kettle of magicians, in hopes that by their poisonous weeds, and wild incantations, they may regenerate the paternal constitution, and renovate their father's life.

Burke.

SEC. CXXXVIII. ANGER INCOMPATIBLE WITH A SPIRIT OF PRAYER.

Prayer is an action of likeness to the Holy Ghost, the spirit of gentleness and dove-like simplicity; an imitation of the Holy Jesus, whose spirit is meek up to the greatness of the biggest example; and a conformity to God, whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy: prayer is the peace of our spirit; the stillness of our thoughts; the evenness of recollection; the seat of meditation; the rest of our cares; and the calm of our tempest: prayer is the issue of a quiet mind; of untroubled thoughts: it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the outquarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rose, and hoping to get to heaven, and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant: descending more at every breath of the tempest than it could recover by the libration and weighing of his wings; till the little creature was forced to sit down, and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministrations here below. So is the prayer of a good man. When his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with the infirmities of a man; and anger was its instrument; and

the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken; and his thoughts were troubled; and his words went up towards a cloud; and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose his prayer; and he must recover it, when his anger is removed, and his spirit is becalmed: made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns like the useful bee, laden with a blessing and the dew of heaven.

Jeremy Taylor.

SEC. CXXXIX. SATIRICAL PICTURES NOT INJURIOUS TO MORALS.

In that inimitable print of Hogarth, (*the Election Entertainment*, which, in my judgment as far exceeds the more known and celebrated *March to Finchley*, as the best comedy exceeds the best farce that was ever written,) let a person look till he be saturated, and when he is done wondering at the inventiveness of genius which could bring so many characters (more than thirty distinct classes of face) into a room, and set them down at table together, or otherwise dispose them about in so natural a manner, engage them in so many easy sets and occupations, yet all partaking of the spirit of the occasion which brought them together, so that we feel that nothing but an election time could have assembled them; having no central figure or principal group, (for the hero of the piece, the candidate, is properly set aside in the levelling indistinction of the day, one must look for him to find him,) nothing, to detain the eye from passing from part to part, where every part is alike instinct with life: (for here are no furniture faces, no figures brought in to fill up the scene, like stage-chorusses, but all *dramatis personæ*;) when he shall have done wondering at all these faces so strongly characterized, yet finished with the accuracy of the finest miniatures: when he shall have done admiring the numberless appendages of the scene; those gratuitous doles which rich genius flings into the heap, when it has already done enough; the overmeasure which it delights in giving, as if it felt its stores were exhaustless; the dumb rhetoric of the scenery; (for tables, and chairs, and joint-stools in Hogarth are living and significant things;) the witticisms that are expressed by

words ; (all artists but Hogarth have failed when they have endeavored to combine two mediums of expression, and have introduced words into their pictures ;) and the unwritten numberless little allusive pleasantries that are scattered about ; the work that is going on in the scene, and beyond it, as is made visible to the "eye of the mind," by the mob which chokes up the doorway, and the sword that has forced an entrance before its master : when he shall have sufficiently admired this wealth of genius, let him fairly say what is the result left on his mind. Is it an impression of the vileness and worthlessness of his species ? or is it not
 2 the general feeling which remains, after the individual faces have ceased to act sensibly on his mind, a kindly one in favor of the species ? Was not the general air of the
 3 scenes wholesome ? did it do the heart hurt to be among it ? Something of a riotous spirit, to be sure, is there ; some worldly-mindedness in some of the faces ; a Doddingtonian smoothness which does not promise any superfluous degree of sincerity in the fine gentleman who has
 4 been the occasion of calling so much good company together ; but is not the general cast of expression, in the faces, of the good sort ? do they not seem cut of the good old rock, substantial English honesty ? would one fear treachery among characters of their expression ? or shall we call their honest mirth and seldom-returning relaxation by the hard names of vice and profligacy ? That poor country fellow that is grasping his staff, (which, from that difficulty of feeling themselves at home which poor men experience at a feast, he has never parted with since he came into the room,) and is enjoying, with a relish that seems to fit all the capacities of his soul, the slender joke which that facetious wag, his neighbor, is practising upon
 5 the gouty gentleman, whose eyes, the effort to suppress pain has made as round as rings ;—does it shock the "dignity of human nature" to look at that man, and to sympathize with him in the seldom-heard joke which has unbent his care-worn, hard-working visage, and drawn iron smiles from it ? or with that full-hearted cobbler, who is honoring with the grasp of an honest fist the unused palm of that annoyed patrician, who, in the license of the time, has seated next him ?

Lamb.

This piece is a study by itself. In the *first* sentence we have a long, rough, and somewhat irregular, though manly single compact declarative : in the *second*, a double interrogative : in the *third*, a compound perfect loose definite interrogative : in the *fourth*, a semi-interrogative with a compact construction, correlative words, *indeed—but* : the interrogative portion is double interrogative : in the *fifth*, another semi-interrogative with a close, though broken construction : having an imperfect loose definite in the interrogative part.

SEC. CXL. MISCELLANEOUS EXTRACTS.

It is not the incense, or the offering that is acceptable to God, but the purity and devotion of the worshipper : neither
 1 is the bare will, without action, sufficient ; that is, where we have the means of acting ; for, in that case, it signifies as little to *wish* well, without well-doing, as to *do* good without willing it.—

My inclination bids me oblige *one* man ; I am bound in
 2 duty and justice to serve *another* : here it is a charity ; there it is pity ; and elsewhere, perhaps, encouragement.
 3 There are *some* that want, to whom I would not *give*, because, if I *did*, they would want *still*. To *one* man I
 4 would barely offer a benefit ; but I would press it upon *another*.—

5 It is one thing to know how to *give*, and *another* thing
 6 not to know how to *keep*. I will no more *undo* a man *with* his will, than forbear *saving* him *against* it.—

The three hundred Fabii were never said to be *con-*
 7 *quered*, but *slain* ; nor Regulus to be *overcome*, though he was *taken prisoner* by the Carthagenians.—

There was more that the one scorned to take, than
 8 that the other had to give ; and it is a greater generosity for a beggar to refuse money, than for a prince to be-
 9 stow it.—

9 Archelaus, a king of Macedon, invited Socrates to his palace ; but he excused himself as unwilling to receive
 10 greater benefits than he was able to requite. This perhaps was not *pride* in Socrates, but *craft*.—

Plato thanked Socrates for what he had *learned* of him ;
 11 and why might not Socrates as well thank Plato for that which he had *taught* him.—

There is a curable ingratitude and an incurable : there is
 12 a slothful, a neglectful, a proud, a dissembling, a disclaiming, a heedless, a forgetful, and a malicious ingratitude ; and the application must be suited to the matter we have to
 13 work upon.—

13 It is a just ground of satisfaction to *see* a friend pleased, but it is much more to *make* him so.—

14 Philosophy gives us *peace*, by *fearing* nothing, and *riches*
 15 by *coveting* nothing.—There is no condition of life that excludes a wise man from discharging his duty. If his fortune be good, he *tempers*, if bad, he *masters*, it : if he
 16 has an estate, he will exercise his virtue in plenty : if none, in poverty : if he cannot do it in his country, he will

do it in banishment : if he has no command, he will do the office of a common soldier.—

It is not the matter, but the virtue that makes the action
 17 good or ill ; and he that is led in triumph may be yet
 greater than his conqueror.—

18 What does it concern us, which was the elder of the
 two, Homer or Hesiod ? or which was the taller, Helen or
 Hecuba ? We take a great deal of pains to trace Ulysses
 in his wanderings, but were it not time as well spent to
 19 look to ourselves that we may not wander at all ? are not
 ourselves tossed with tempestuous passions ; and both *as-*
saulted by terrible *monsters* on the *one* hand, and *tempted*
 20 by *syrens* on the other ? Teach me my duty to my
 country : to my father : to my wife : to all mankind.
 21 What is it to me whether Penelope was honest or not ?
 22 Teach me to know how to be so myself, and to live ac-
 23 cording to that knowledge. What am I the better for put-
 ting so many parts together of *music* and raising a harmony
 24 out of so many different tones ? Teach me to tune my af-
 fections, and to hold constant to myself. Geometry teaches
 25 me the art of measuring acres ; teach me to measure my
 appetites, and to know when I have enough : teach me to
 divide with my brother, and to rejoice in the prosperity of
 my neighbor. You teach me how I may hold my own and
 26 keep my estate, but I would rather learn how I may lose
 it all, and yet be contented.—

Were I not a madman to sit wrangling about words,
 27 and putting of nice and impertinent questions, when the
 enemy has already made the breach, the town fired over
 my head, and the mine ready to play that shall blow me up
 28 in the air ? Were this a time for fooleries ? Let me
 rather fortify myself against death and inevitable necessi-
 29 ties : let me understand that the good of life does not con-
 sist in the length or space, but in the use of it. When I
 go to *sleep*, who knows whether ever I shall wake again ?
 30 and when I wake, whether I shall ever sleep again ? when
 I go abroad, whether ever I shall come home again ? and
 when I return, whether ever I shall go abroad again ? It
 is not at sea only that life and death are within a few
 31 inches of one another, but they are as near everywhere
 else too : only we do not take so much notice of it. What
 32 have we to do with frivolous and captious questions and
 33 impertinent niceties ? Let us rather study how to deliver
 ourselves from sadness, fear, and the burden of all our se-
 cret lusts.—Our duty is rather the cure of the mind, than
 34 the delight of it ; but we have only the words of wisdom

without the works, and turn philosophy into a pleasure, that was given for a remedy.—

If I do not live as I preach, take notice that I do not
 35 speak of myself, but of virtue ; nor am I so much offended
 with other men's vices, as with my own. All this was ob-
 36 jected to Plato : Epicurus : Zeno ; nor is any virtue so
 sacred as to escape malevolence. The Cynic, Demetrius,
 37 was a great instance of severity and mortification ; and one
 that imposed upon himself, neither to possess any thing,
 nor so much as to ask it ; and yet he had this *scorn* put
 upon him, that his profession was *poverty*, not virtue.
 38 Plato is blamed for *asking* money : Aristotle, for *receiving*
 it : Democritus, for *neglecting* it : Epicurus, for *consum-*
ing it. Sir Roger L'Estrange.

This exercise is designed mainly to draw attention particularly to emphasis.

SEC. CXLI. A CAUSE WHICH IS NO CAUSE ; OR BAD REASON-
 ING ILLUSTRATED.

1 But see and beware of covetousness ; for covetousness
 is the cause of rebellion. Well now, if covetousness be
 2 the cause of rebellion, then preaching against covetousness
 is *not* the cause of rebellion. Some say, that the preach-
 ing now-a-days is the cause of *all* sedition and rebellion ;
 3 for since this new preaching hath come in, there hath been
 much sedition ; and therefore it must needs be, that the
 preaching is the cause of rebellion here in England. For-
 4 sooth, our preaching is the cause of rebellion much like as
 Christ was the cause of the destruction of Jerusalem. "If
 I had not come," saith Christ, "and spoken to them, they
 5 should have no sin : " so we preachers have come and spo-
 ken unto you. We have drawn our swords of God's word,
 6 and stricken at the roots of all evil, to have them cut down ;
 and if ye will not amend, what can we do more ?

And preaching is the cause of sedition here in England,
 7 much like as Elias was the cause of trouble in Israel ; for
 he was a preacher there. He told the people of all de-
 grees, their faults ; and so they swinched, and kicked at
 8 him, and accused him to Ahab the king, that he was a se-
 ditious fellow, and a troublous preacher, and made much
 uproar in the realm. So the king sent for him ; and he
 9 was brought to Ahab the king, who said unto him, "Art
 thou he that troubleth all Israel ?"—And Elias answered
 10 and said, "Nay, thou and thy father's house are they that
 trouble all Israel." Elias had preached God's word : he

- 11 had plainly told the people of their evil doings : he had showed them God's threatenings. In God's behalf, I speak : there is neither king nor emperor, be they never in
12 so great estate, but they are subject to God's word ; and therefore he was not afraid to say to Ahab, " It is thou, and thy father's house, that causeth all the trouble in Israel." Was not this presumptuously spoken to a king ? was not
13 this a seditious fellow ? was not this fellow's preaching the cause of all the trouble in Israel ? was he not worthy to be cast in bocardo or little ease ? No, but he had obeyed God's sword, which is his word, and done nothing else that was evil ; but they could not abide it : he never disobeyed Ahab's sword, which was the regal power, but Ahab
14 disobeyed his sword, which was the word of God ; and therefore, by the punishment of God, much trouble arose in the realm for the sins of Ahab, and the people ; but God's preacher, God's prophet, was not the cause of the trouble.
- 15 Then it is not the preachers that trouble England.
16 But here is now an argument to *prove* the matter against the preachers. There was preaching against covetousness,
17 all the last year in lent, and, the next summer, followed rebellion : therefore, preaching against covetousness, was the cause of the rebellion : a goodly argument ! But now
18 I remember an argument of Mr. Moore's, which he bringeth in a book that he made against Bilney ; and here, by the way, I will tell you a merry toy. Mr. Moore was once sent in commission into Kent, to help to try out, (if it might
19 be,) what was the cause of Goodwin Sands, and the shelf that stopped up Sandwich haven.

Thither cometh Mr. Moore, and calleth the country afore
20 him : such as were thought to be men of experience ; and men that could, of likelihood, best certify him of that matter, concerning the stopping of Sandwich haven. Among others, came in before him an old man, with a white head ;
21 and one that was thought to be little less than an hundred years old. When Mr. Moore saw this aged man, he thought it expedient to hear him say his mind in this mat-
22 ter ; for being so old a man it was likely that he knew most of any man in that presence and company. So Mr. Moore called this old man unto him, and said, " Father," said he, " tell me, if you can, what is the cause of this great arising of the sands and shelves here about this haven ;
23 the which stop it up that no ships can arrive here : ye are the eldest man that I can espie in all this company ; so that, if any man can tell any cause of it, ye of likelihood

can say most in it; or, at leastwise, more than any other man here assembled.”—“Yea, forsooth, good master,” quoth
 24 this old man, “for I am well nigh an hundred years old; and no man here in this company any thing near unto mine age.”—“Well then,” quoth Mr. Moore, “how say you in
 25 this matter? what think ye to be the cause of these shelves and flatts that stop up Sandwich haven?”—“Forsooth say ye,” quoth he, “I am an old man: I think that ‘Tenterton steeple is the cause of Goodwin Sands; for I am an old man,” quoth he; “and I may remember the building of
 26 Tenterton steeple, and I may remember when there was no steeple at all there; and before that Tenterton steeple was in building, there was no manner of speaking of any flatts or sands that stopped the haven; and, therefore, I think that ‘Tenterton steeple is the cause of the destroying and decay of Sandwich haven.” And even so to my pur-
 27 pose is preaching of God’s word the cause of rebellion, as Tenterton steeple was the cause that Sandwich haven is decayed.

Bishop Latimer.

SEC. CXLII. A PART OF EMMETT’S DEFENCE.

1 I am charged with being an emissary of France! 2 An
 3 emissary of France! And for what end? 4 It is alleged
 5 that I wished to sell the independence of my country! And
 6 for what end? Was this the object of my ambition? and is
 this the mode by which a tribunal of justice reconciles con-
 tradictions? No, I am no emissary; and my ambition was
 7 to hold a place among the deliverers of my country: not in
 power, nor in profit, but in the glory of the achievement!
 8 Sell my country’s independence to France! 9 And for what?
 10 Was it for a change of masters? 11 No, but for ambition!
 O, my country, was it personal ambition that could influence
 12 me? had it been the soul of my actions, could I not by my
 education and fortune, by the rank and consideration of my
 family, have placed myself among the proudest of my op-
 13 pressors? My country was my idol: to it I sacrificed ev-
 ery selfish, every endearing sentiment; and for it I now
 offer up my life.
 14 O God!—No, my lord; I acted as an Irishman, deter-
 mined on delivering my country from the yoke of a foreign
 and unrelenting tyranny; and from the more galling yoke
 15 of a domestic faction, which is its joint partner and perpe-
 trator in the parricide, for the ignominy of existing with an
 exterior of splendor and of conscious depravity. It was the

16 wish of my heart to extricate my country from this doubly riveted despotism: I wished to place her independence beyond the reach of any power on earth: I wished to exalt her to that proud station in the world. *Emmett.*

Sentence 2d.—A fragmentary simple decl. exclam., like the preceding, but delivered with increased surprise and contempt. *Sentence 8th.*—A simple def. interrog. exclam. *Sentence 14th.*—This begins with a compellative as if a prayer was intended, but breaks off, and proceeds with a double compact.

SEC. CXLIH. THE FORTITUDE OF WOMEN UNDER REVERSES OF FORTUNE.

1 I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of a man, and prostrate him in the dust, seem to call forth all the
2 energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and de-
3 pendence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and supporter of her husband under misfortune, and abiding, with unshrinking firmness, the most bitter blasts of adversity. As the vine which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so is it beautifully ordered
4 by Providence, that woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity: winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

Irving.

SEC. CXLIV. DEATH RIGHTLY REGARDED, NOT AN OBJECT OF DREAD.

To be delivered from trouble; to be relieved from power; to see oppression humbled; to be freed from care and pain,
1 from sickness and distress; to lie down as in a bed of security, in a long oblivion of our woes; to sleep in peace, without the fear of interruption;—how pleasing is the prospect! how full of consolation! The ocean may roll its waves, the warring winds may join their forces, the thun-

2 ders may shake the skies, and the lightnings pass swiftly
 from cloud to cloud ; but not the forces of the elements
 combined, not the sound of thunders, nor of many seas,
 though they united in one peal and directed to one point,
 can shake the security of the tomb. The dead hear nothing
 3 ing of the tumult ; they sleep soundly : they rest from their
 calamities upon beds of peace. Conducted to silent man-
 4 sions, they cannot be troubled by the rudest assaults, nor
 awakened by the loudest clamor. The unfortunate, the
 5 oppressed, the broken-hearted, with those that have lan-
 guished on beds of sickness, rest here together : they have
 forgot their distresses : every sorrow is hushed, and every
 pang extinguished. *Mackenzie.*

SEC. CXLV. A RULING POWER WITHIN US EVIDENT, BUT ITS
 NATURE UNKNOWN.

1 There are many things which we know to *be*, and yet
 2 we know nothing at all of what they *are*. Is it not the mind
 that moves us, and restrains us ? But *what* that ruling
 3 power is, we do no more understand, than we know *where*
 it is. *One* will have it to be a *spirit* ; *another* will have it
 4 to be a *divine power* ; *some* only a *subtle air* ; *others* an in-
 corporeal *being* ; and some again will have it to be only
 5 blood and *heat*. Nay, so far is the mind from a perfect
 understanding of *other* things, that it is still in search of
itself.

SEC. CXLVI. MAN MADE FOR LABOR.

1 Man is, by nature, an active being. 2 He is made to
 3 labor. His whole organization, mental and physical, is
 4 that of a hard-working being. Of his mental powers we
 have no conception, but as certain capacities of intellectual
 5 action. His corporeal faculties are contrived for the same
 end, with astonishing variety of adaptation. Who can look
 6 only at the muscles of the hand, and doubt that man was
 made to work ? who can be conscious of judgment, memory,
 and reflection, and doubt that man was made to act ? He
 requires rest, but it is in order to invigorate him for new
 efforts : to recruit his exhausted powers ; and, as if to
 7 show him, by the very nature of rest, that it is means, not
 end, that form of rest, which is most essential and most
 grateful, sleep, is attended with the temporary suspension
 of the conscious and active powers : an image of death.

8 Nature is so ordered, as both to require and encourage
 9 man to work. He is created with wants, which cannot be
 10 satisfied without labor. The plant springs up and grows
 on the spot, where the seed was cast by accident. It is
 11 fed by the moisture, which saturates the earth, or is held
 suspended in the air; and it brings with it a sufficient cov-
 ering to protect its delicate internal structure. It toils not,
 neither doth it spin, for clothing or food. But man is so
 12 created, that let his wants be as simple as they will, he
 must labor to supply them. *Everett.*

 SEC. CXLVII. WEEHAWKEN.

Weehawken! in thy mountain scenery yet,
 All we adore of Nature, in her wild
 And frolic hour of infancy, is met;
 And never has a summer's morning smiled
 Upon a lovelier scene, than the full eye
 Of the enthusiast revels on, when high
 Amidst thy forest solitudes, he climbs
 O'er crags that proudly tower above the deep,
 1 And knows that sense of danger, which sublimes
 The breathless moment; when his daring step
 Is on the verge of the cliff, and he can hear
 The low dash of the wave with startled ear,
 Like the death-music of his coming doom,
 And clings to the green turf with desperate force,
 As the heart clings to life; and when resume
 The currents in his veins their wonted course,
 And there lingers a deep feeling, like the moan
 Of wearied ocean, when the storm is gone.

In such an hour, he turns, and on his view,
 Ocean, and earth, and heaven, burst before him;
 2 Clouds slumbering at his feet, and the clear blue
 Of summer's sky, in beauty bending o'er him;
 The city bright below; and far away,
 Sparkling in golden light, his own romantic bay.

Tall spire and glittering roof, and battlement,
 And banners floating in the sunny air,
 3 And white sails o'er the calm blue waters bent,
 Green isle, and circling shore, are blended there
 In wild reality. When life is old,
 And many a scene forgot, the heart will hold

- Its memory of this ; nor lives there one,
 4 Whose infant breath was drawn, or boyhood days
 Of happiness were passed beneath that sun,
 That in his manhood prime can calmly gaze
 Upon that bay, or on that mountain stand,
 Nor feel the prouder of his native land. *Halleck.*
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SEC. CXLVIII. WHY GREECE AND IONIA RELAPSED INTO
 BARBARISM.

- Does any one suppose, that if knowledge among the
 Greeks, instead of being confined to the cities, and, in
 them, to a few professional sophists, and rich slave-holders,
 had pervaded the entire population in that and the neigh-
 boring countries, as it is made to do in modern times, by
 the press ; if, instead of their anomalous, ill-balanced,
 tumultuary republics, and petty military tyrannies, they had
 1 been united in a well-digested system of representative
 government, or even constitutional monarchy ; (they and
 the states around them, Persia, Macedonia and Rome ;) and
 if to all these principles of political stability, they had,
 instead of their corrupting and degrading superstitions,
 been blessed with the light of a pure and spiritual faith ;—
 does any one suppose that Greece and Ionia, under
 circumstances like these, would have relapsed into barbar-
 2 ism ? Impossible. *Everett.*
-

SEC. CXLIX. CASSIO HAS LOST HIS REPUTATION, AND
 WISHES TO REGAIN IT.

- 1 *Iago.* What ! be you hurt, Lieutenant ?
 2 *Cass.* Past all surgery.
 3 *Iago.* Marry, Heaven forbid !
 4 *Cass.* Reputation ! reputation ! reputation ! Oh I have
 5 lost my reputation ! I have lost the immortal part of my-
 6 self ; and what remains is bestial. My reputation ! Iago,
 my reputation —
 7 *Iago.* As I am an honest man, I thought you had re-
 ceived some bodily wound : there is more sense in that,
 8 than in reputation. Reputation is an idle and most false
 imposition : oft got without merit, and lost without de-
 9 serving. What, man ! 10 There are ways to recover the
 general again ; sue to him, and he is yours.
 11 *Cass.* I will rather sue to be despised—12 Drunk !

and squabble! swagger! swear! and discourse fustian with one's own shadow! Oh thou invincible spirit of
13 wine! if thou hast no name to be known by, let us call thee, Devil.

14 *Iago.* What was he that you followed with your sword! what had he done to you?

15 *Cass.* I know not.

16 *Iago.* Is it possible?

17 *Cass.* I remember a mass of things, but nothing distinctly: a quarrel, but nothing wherefore. Oh, that men
18 should put an enemy in their mouths to steal away their brains! that we should with joy, pleasance, revel, and applause, transform ourselves into beasts!

19 *Iago.* Why, but you are now well enough; how came you thus recovered?

Cass. It has pleased the devil Drunkenness to give place
20 to the devil Wrath: one imperfection shows me another, to make me frankly despise myself.

21 *Iago.* Come: you are too severe a moraler. As the
22 time, place, and the condition of this country stands, I could heartily wish this had not befallen; but since it is as it is, mend it for your own good.

23 *Cass.* I will ask him for my place again; he shall tell
24 me I am a drunkard! Had I as many mouths as Hydra,
25 such an answer would stop them all. To be now a sensible man, by and by a fool, and presently a beast!—Every
26 inordinate cup is unblessed, and the ingredient is a devil.

Iago. Come: come: good wine is a good familiar
27 creature, if it be well used: exclaim no more against it;—and, good Lieutenant, I think you think I love you?

28 *Cass.* I have well approved it, sir:—I drunk!

29 *Iago.* You, or any man living, may be drunk some
30 time, man? I tell you what you shall do. Our general's
31 wife is now the general; confess yourself freely to her: importune her help to put you in your place again. She
32 is of so free, so kind, so apt, so blessed a disposition, she holds it a vice in her goodness, not to do more than she is requested. This broken joint between you and her husband entreat her to splinter; and, my fortunes against any
33 lay worth naming, this crack of your love shall grow stronger than it was before.

34 *Cass.* You advise me well.

35 *Iago.* I protest, in the sincerity of love and honest kindness.

36 *Cass.* I think it freely; and betimes in the morning, I will beseech the virtuous Desdamona to undertake for me.

- 37 *Iago*. You are in the right. 38 Good night, Lieutenant:
I must to watch.
39 *Cass*. Good night, honest *Iago*.

SEC. CL. SOME MUST BE GREATER, RICHER, WISER ; BUT
THEREFORE NOT NECESSARILY HAPPIER THAN OTHERS.

Order is heaven's first law ; and, this confessed,
Some are and must be greater than the rest ;
More rich ; more wise ; but who infers from hence
That such are happier, shocks all common sense.

Pope.

SEC. CLI. MEYERBEER.

- 1 And now I had a vision, sweeter than I could possibly
2 have conceived. I slept. How long I had slept, I am ig-
norant ; but suddenly, in the midst of my first slumber, (a
3 repose I had been anticipating for twenty days,) while I
was still gently rocked by that delightful motion of the
post-chaise, which follows the traveler even to his couch,
I heard, or thought I heard, the most touching and refined
melodies. It was indeed exquisite harmony ; and I can
4 speak upon this subject as a connoisseur, for every great
idea which has proceeded from the head and heart of tal-
ented musicians, I possess in *my* head and heart. Music
5 has been the great study, or, what amounts to the same
thing, the great passion, of my life. Beethoven and Mozart,
6 Haydn and Gluck, Weber and Nicolo, Paesiello and Ros-
sini,—I am well acquainted with them all. Nevertheless, I
7 was now listening to marvellous harmony ; and strange to
say, it was quite new to me : the hand that played this in-
visible piano, (if it was a piano,) had a firm, bold touch,
with an admirable mixture of judgment and passion. At
8 first, it was a timid and mysterious sound, but it soon
became clear, grand, and natural. I did not even try to
9 ascertain whether I was awake, or whether I was indulged
with a dream : I listened, and admired, and very soon I
10 wept. What a vast number of ideas in this extraordinary
performance ! how full of genius were those sounds ! The
11 man went from one passion to another, from grief to joy,
from a curse to a prayer, from hate to love, and still con-
tinued, without taking breath ; without stopping : he played
in the true style of genius !
12 What a man ! Thoughtful even in his transports, spirited

13 even in his stillness, he carried to the greatest extent, the
expression of Christian charity, and the phrenzy of ven-
geance. I knew nothing of this lamentable history, of
14 which the principal details were passing confusedly before
me, but I had heard enough to understand, that it was full
15 of catastrophes. What was his end; his plan; his dream?
16 to what vengeance was he advancing? I could not tell.
17 He was not bewildered by the expression of so many grand
thoughts, nor by the chaos into which, he could, with one
word, throw light. On the contrary, he sported with the
18 disorder: he blended and confounded, at pleasure, all the
elements of this imposing work. Alas! without suspecting
19 it, I was present at the completion of one of those immor-
tal things, which men call master-pieces. I was dumb;
20 confounded; delighted: I held my breath, and said to that
21 sweet sleep I had so much desired, "Begone!" But sleep
rested upon my eyelids to listen.

22 The invisible genius stopped. You would have said, to
23 hear him so abruptly quit this nocturnal drama, that the pas-
sionate inspiration he had been obeying, had suddenly left
him. The man was evidently possessed with some great
24 idea, which he had difficulty in thoroughly realizing; but
he was one of those persons, who are not easily discour-
aged. I heard him walk his room with measured steps:
25 then he threw himself into a chair, as if he would sleep for
26 an hour. Vain effort! there is no sleep for the work of a
thought, which is not yet complete. He returned then to his
27 labor; but this time with an energy which had in it some-
thing of despair; and what a scene, or rather, what a dra-
ma, did he portray that night! what a touching sympathy,
what terror, and what love, were expressed by these sweet
28 notes! Cries of grief came from his soul, but they were
so sad, so tender, so terrible, that he himself felt the sob to
29 which he gave utterance. What rapture, what transport,
30 and what depth in this passion! Pure and melancholy
31 voices ascended from the abyss. You could hear the
32 sounds of the condemned from this open pit. There were
33 a thousand terrors clashing with a thousand hopes! I was
bewildered by it, and cried out for mercy and help! But
34 at last all ceased; all became calm; all died away; and
sleep again took possession of me; or rather, my dream
continued; and I dreamed of you, ye harps! spoken of in
Scripture: hung upon the willows of the Euphrates!

35 The next morning, when my host came to my room to
ask if I wanted any thing, my first word was, "Who is it
36 then?" I was pale, bewildered, transported: I frightened

37 the man. "Ah! sir," cried he, clasping his hands, "I see
 how it is: they have given you the room next to Meyer-
 38 beer!" And it was really he: it was Meyerbeer! It was
 39 the inspired author of "Robert the Devil:" the celebrated
 poet of the Huguenots: Meyerbeer, the king of modern
 art: the man who has made even Rossini draw back: the
 40 triumphant Meyerbeer! And do you know what music it
 was, that I had heard during the night? It was the al-
 41 ready burning sketch, the first cries, the sudden griefs, the
 passions of that new drama, called "The Prophet;" which
 no one has yet heard except myself, in my sleeping-room
 of the hotel.

Janin.

SEC. CLII. A STORY LOSES NOTHING IN ITS PROGRESS.

- Two honest tradesmen meeting in the strand,
 1 One took the other briskly by the hand:
 "Hark ye," said he: "'t is an odd story this,
 2 About the crows!"—"I don't know what it is,"
 3 Replied his friend.—"No! 4 I'm surprised at that;
 Where I come from, it is the common chat.
 5 But you shall hear: an odd affair, indeed!
 And that it happened, they are all agreed.
 (Not to detain you from a thing so strange,)
 6 A gentleman, that lives not far from 'Change,
 This week, in short, (as all the alley knows,)
 Taking a puke, has thrown up three black crows."
 7 "Impossible!"—8 "Nay, but it's really true;
 I had it from good hands, and so may you."
 9 "From whose, I pray?"—10 So having named the man,
 Straight to inquire his curious comrade ran.
 11 "Sir, did you tell—" relating the affair.—
 "Yes, sir: I did; and if it's worth your care,
 12 Ask Mr. Such-a-one: he told it me;
 But, by the by, 't was two black crows, not three."
 13 Resolved to trace so wondrous an event,
 Whip to the third, the virtuoso went.
 14 "Sir"—and so forth.—"Why, yes: the thing is fact,
 Though, in regard to number, not exact:
 15 It was not two black crows; 't was only one:
 The truth of that, you may depend upon:
 The gentleman himself told me the case."
 16 "Where may I find him?"—17 "Why,—in such a
 place."
 18 Away he goes; and, having found him out,—
 "Sir, be so good as to resolve a doubt."

- 19 Then to his last informant he referred,
 And begged to know, if true what he had heard.
 20 "Did you, sir, throw up a black crow?"—21 "Not I!"—
 22 "Bless me! how people propagate a lie!
 23 Black crows have been thrown up, three, two, and one,
 And here I find, at last, all comes to none!
 24 Did you say nothing of a crow at all?"—
 25 "Crow?—crow?—26 Perhaps I might, now I recall
 27 The matter over."—"And pray, sir: what was it?"—
 "Why, I was horrid sick, and, at the last,
 28 I did throw up, (and told my neighbor so,) Something that was as black, sir, as a crow." *Byrom.*

Sentence 1st.—"When two, &c., then one, &c." The entire sentence semi-interrogative: concluding with a simp. indir. interrog. excl. *Sentence 3d.*—"No is a comp. close def. interrog. excl. "Do you say you don't, &c.!" *Sentence 4th.*—"Therefore I'm surprised, &c., for where, &c." *Sentence 5th.*—"And used for but. *Sentence 12th.*—The last part of this, is an inverted double compact. *Sentence 14th.*—Fragmentary. "Sir, did you say that—threw up, &c." *Sentence 25th.*—A loose def. interrog. *Sentence 26th.*—The first part of sing. compact disjoined by the question which follows from the second part in *Sentence 28th*; which see. "Therefore I might, &c., because I was horrid, &c."

SEC. CLIII. THE DECALOGUE.

- And God spake all these words: saying, I am the Lord
 1 thy God, who have brought thee out of the land of Egypt:
 out of the house of bondage.
 2 Thou shalt have no other gods before me. Thou shalt
 not make unto thee any graven image, or any likeness of
 any thing that is in heaven above, or that is in the earth
 beneath, or that is in the water under the earth: thou shalt
 not bow down thyself to them, nor serve them; for I, the
 3 Lord thy God, am a jealous God: visiting the iniquity of
 the fathers upon the children unto the third and fourth gen-
 eration of them that hate me, and showing mercy unto
 thousands of them that love me and keep my command-
 ments.

Thou shalt not take the name of the Lord thy God in
 4 vain; for the Lord will not hold him guiltless, that taketh
 his name in vain.

- 5 Remember the Sabbath-day, to keep it holy. Six days
 shalt thou labor and do all thy work; but the seventh day
 is the Sabbath of the Lord thy God: in it thou shalt not do
 any work: thou, nor thy son, nor thy daughter: thy man-
 6 servant, nor thy maid-servant, nor thy cattle, nor thy stran-
 ger that is within thy gates; for in six days the Lord made
 heaven and earth, the sea, and all that in them is, and rest-
 ed the seventh day; wherefore the Lord blessed the Sab-
 bath, and hallowed it.

- 7 Honor thy father and thy mother ; that thy days may be long upon the land, which the Lord thy God giveth thee.
 8 Thou shalt not kill. 9 Thou shalt not commit adultery.
 10 Thou shalt not steal. 11 Thou shalt not bear false witness against thy neighbor.
 Thou shalt not covet thy neighbor's house : thou shalt not
 12 covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.
-

SEC. CLIV. THE IMPORTANCE OF ACTION IN ORATORY.

The ancient rhetoricians understood by Action, which they so strongly insisted on, not gesture only, but the whole
 1 business of *pleading a cause* ; that is, elocution and gesture united, as they appeared in the court, the senate, or the forum, in the actual delivery of an oration.

Action, in this comprehensive sense, deserved the high esteem of Demosthenes ; who, according to a well known
 2 story of Cicero and Quintillian, being asked what was the first, second, and third requisite of oratory, replied, " Action : action : action ;" and here action is synonymous with what we call delivery.

But many among the modern speakers seem to think that
 3 action is nearly synonymous with *activity* ; and that it means, in its rhetorical use, the contortions of the arms, hands, legs, eyes, and various features of the face. They
 4 imagine that Demosthenes understood by action, gesture only.

5 An idea thus erroneous, but supported by misunderstanding the prince of orators, has led many into a mode of delivery truly ridiculous. They were determined to display a sufficient quantity of this prime requisite, and have in
 6 consequence, exhibited the action, or rather agility, of a harlequin, when they intended to represent, in their own persons, Cicero and Demosthenes revived. They have
 7 made even the pulpit resemble the stage of the mountebank ; where a jack-pudding entertains with *his* action, the gaping multitude. It is recorded of a divine, who did not
 8 confine his action to the pulpit, that he adorned the following passage in the Psalms with peculiar vivacity of gesture.

9 "The singers go before : the minstrels follow after : in the midst are the damsels playing with the timbrels."

At the words, "the singers go before," he reached out both

his arms at full length before him ; “ the minstrels follow after,” he represented with his finger pointing over his left
 10 shoulder ; and when he came to “ in the midst are the damsels playing with the timbrels,” he illustrated the passage by playing on the Prayer Book with the fingers of both his hands, just as if he had been touching the keys of a harps-chord.

Gesture in oratory is intended to express the passions
 11 and emotions of the mind according to the impulse of nature, and not to display the speaker’s ability in the art of mimicry and pantomime. The imitation of the idea in the mind, by the attitude of the body, should not be very close ;
 12 because such an imitation is a desertion of the orator’s part for the actor’s, and turns the attention of the hearer from the subject matter to the agility and mimetic talents of a stage performer. If the imitation is really good, the spectator is
 13 struck and pleased with it, but at the same time loses the proper effect of the speech : if, on the other hand, it is awkward, he laughs, and despises the wretched attempt at an
 14 unattained excellence. Gesture is therefore to be ventured on with great caution, and conducted with nice judgment. It may destroy the effect of a fine composition, and render
 15 an orator, who may be, in other qualifications, respectable, an object of contempt and derision. *Vicesimus Knox.*

SEC. CLV. HARVARD COLLEGE AND THE OHIO.

Within a short distance of this city (Boston,) stands an
 1 Institution of learning, which was one of the earliest cares of the early forefathers of the country : the conscientious Puritans. Favored child of an age of trial and struggle, carefully nursed, through a period of hardship and anxiety, endowed, at that time, by the oblations of men like Harvard, sustained, from its first foundation, by the paternal arm of the Commonwealth, by a constant succession of munificent bequests, and by the prayers of all good men, the University at Cambridge now invites our homage, as the most ancient, the most interesting, and the most important seat of learning in the land : possessing the oldest and most valuable library ; one of the largest museums of mineralogy and
 2 natural history ; a School of Law, which annually receives into its bosom more than one hundred and fifty sons, from all parts of the Union, where they listen to instruction, from Professors whose names have become the most valuable

possessions of the land;* a School of Divinity, the nurse of true learning and piety; one of the largest and most flourishing schools of medicine in the country; besides these, a general body of teachers, twenty-one in number, many of whose names help to keep the name of the country respectable in every part of the globe, where science, learning, and taste are cherished: the whole, presided over at this moment, by a gentleman early distinguished in public life, by his unconquerable energies, and his masculine eloquence; at a later period, by the unsurpassed ability with which he administered the affairs of our city; now, in a green old age, full of years and honors, preparing to lay down his present high trust.† Such is Harvard University; and as
 3 one of the humblest of her children, happy in the recollection of a youth nurtured in her classic retreats, I cannot allude to her without an expression of filial affection and respect.

It appears, from the last report of the Treasurer,‡ that the
 4 whole available property of the University, the various accumulations of more than two centuries of generosity, amounts to \$703,175.

There now swings idly at her moorings in this harbor, a ship of the line, the *Ohio*, carrying ninety guns; finished, as late as 1836, for \$547,888; repaired, only two years afterwards, in 1838, for \$223,012; with an armament,
 5 which has cost \$53,915: making an amount of \$834,845,§ as the actual cost, at this moment, of that single ship: more than \$100,000 beyond all the available accumulations of the richest and most ancient seat of learning in the land! Choose ye, my fellow-citizens of a Christian State, between
 6 the two caskets: that wherein is the loveliness of knowledge and truth, or that which contains the carrion of death.

7 Let us pursue the comparison still further. The account of the expenditures of the University, during the last year,
 8 for the general purposes of the College, the instruction of the Under-graduates, and for the Schools of Law and Divinity, amounts to \$45,949. The cost of the *Ohio*, for one
 9 year in service, in salaries, wages and provisions, is

* Mr. Justice Story, whose various juridical writings have caused him to be hailed, in foreign lands, among the first jurists of the age, and Professor Greenleaf, whose classic work on the Law of Evidence has already become an authority on both sides of the Atlantic.

† Hon. Josiah Quincy.

‡ Hon. S. A. Eliot's Report in 1844.

§ Document No. 132, House of Representatives, 3d session, 27th Congress. Reference is here made to the *Ohio*, because she happens to be in our waters. The expense of the *Delaware* in 1842 had been \$1,051,000.

\$220,000 : being \$175,000 more than the annual expenditures of the University ; more than *four times* as much. In other words, for the annual sum that is lavished on one ship of the line, *four* institutions, like Harvard University, might be sustained throughout the country !

Still further let us pursue the comparison. The pay of the Captain of a ship like the Ohio, is \$4,500, when in service : \$3,500, when on leave of absence, or off duty. The salary of the President of Harvard University is \$2,205 · without leave of absence, and never being off duty !

If the large endowments of Harvard University are dwarfed by a comparison with the expense of a single ship of the line, how much more must it be so with those of other institutions of learning and beneficence, less favored by the bounty of many generations. The average cost of a sloop of war is \$315,000 : more, probably, than all the endowments of those twin stars of learning, in the western part of Massachusetts, the colleges at Williamstown and Amherst, and of that single star in the east, the guide to many ingenuous youths, the Seminary of Andover. The yearly cost of a sloop of war in service, is above \$50,000 : more than the annual expenditures of these three institutions combined.

I might press the comparison with other institutions of beneficence : with the annual expenditures of the Blind ; that noble and successful charity, which has shed true lustre upon our commonwealth : amounting to \$12,000 ; and the annual expenditures for the insane of the commonwealth : another charity dear to humanity, amounting to \$27,844.

Take all the institutions of learning and beneficence, the precious jewels, of the Commonwealth, the schools, colleges, hospitals and asylums ; and the sums by which they have been purchased and preserved are trivial and beggarly, compared with the treasures squandered, within the borders of Massachusetts, in vain preparations for war. There is the Navy Yard at Charlestown ; with its stores on hand, all costing \$4,741,000 ; the fortifications in the harbors of Massachusetts ; in which have been sunk already incalculable sums, and in which it is now proposed to sink \$3,853,000 more :* besides, the arsenal at Springfield ; containing, in 1842, 175,118 muskets, valued at \$2,999,998 ;† and which is fed by an annual appropriation

* Document Report of Secretary of War, No. 2. Senate, 27th Congress, 2d session ; where it is proposed to invest in a system of land defences, \$51,677,929.

† Exec. Documents of 1842-3, Vol. I, No. 3.

of about \$200,000 ; but whose highest value will ever be, in the judgment of all lovers of truth, that it inspired a poem, which, in its influence, shall be mightier than a battle, and shall endure when arsenals and fortifications have crumbled to the earth.*—

It appears that the average expenditures of the Federal Government for the six years ending with 1840, exclusive of payments on account of debt, were \$26,474,892 : of this sum, the average appropriation each year, for military and naval purposes, amounted to \$21,328,903 : being eighty per cent. of the whole amount ! Yes, of all the income which was received by the Federal Government, eighty cents in every dollar was applied in this useless way. The remaining twenty cents sufficed to maintain the Government, the administration of justice, our relations with Foreign Nations, the light-houses which shed their cheerful signals over the rough waves which beat upon our long and indented coast, from the Bay of Fundy to the mouth of the Mississippi. Let us observe the relative expenditures of the United States, in the scale of the nations, for military preparations, in time of peace, exclusive of payments on account of the debts. These expenditures are in proportion to the whole expenditure of Government,

25 In Austria, as thirty-three per cent :

In France, as thirty-eight per cent :

In Prussia, as forty-four per cent :

In Great Britain, as seventy-four per cent :

26 In the UNITED STATES, as eighty per cent !† To these superfluous expenditures of the Federal Government, are to be added the still larger and equally superfluous expenses of the militia throughout the country ; which have been placed at \$50,000,000 a year.‡

By a table§ of the expenditures of the United States, ex-

* From Mr. Longfellow's "Arsenal at Springfield," I extract two stanzas, which, in poetical expression, are the least attractive of any in the poem, but which commend themselves by their intrinsic truth and moral force :

"Were half the power that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.
The warrior's name would be a name abhorred !
And every nation that should lift again
Its hand against its brother, on its forehead
Would wear forevermore the curse of Cain !"

† I have verified these results by the tables of expenditures of these different nations, but I do little more than follow Mr. Jay, who has illustrated this important point with his accustomed accuracy.—*Address*, p. 30.

‡ Jay's *Peace and War*, p. 13.

§ *American Almanac for 1845*, p. 143.

clusive of payments on account of the public debt, it appears that, in the fifty-three years from the formation of our present Government, in 1789, down to 1843, there have
 27 been \$246,620,055 spent for civil purposes : comprehending the expenses of the Executive, the Legislative, the Judiciary, the Post Office, Light-Houses, and intercourse with Foreign Governments. During this same period, there have been \$368,526,594, devoted to the Military Establishment, and \$170,437,684 to the Naval Establish-
 28 ment : the two forming an aggregate of \$538,964,278.
 29 Deducting from this sum the appropriations during three years of war, and we shall find that more than *Four Hundred Millions* were absorbed by vain preparations in time of peace for war. Add to this amount a moderate sum for the expenses of the militia during the same period, (which a candid and able writer places at present at \$50,000,000 a year : for the past years we may take an average of \$25,000,000,) and we shall have the enormous sum of \$1,335,000,000 to be added to the \$400,000,000 : the whole amounting to
 30 *Seventeen Hundred and Thirty-five Millions of Dollars* : a sum, beyond the conception of human faculties, sunk under the sanction of the Government of the United States in mere *peaceful preparations for war* : more than *seven times* as much as was dedicated by the Government, during the same period, to all other purposes whatsoever.

SEC. CLVI. RETALIATION AS A PRINCIPLE OF CONDUCTING
 WAR WITH INDIANS DEPRECATED.

1 I have said, that you have no right to practise, under color of retaliation, enormities on the Indians. I will advance
 2 in support of this position, as applicable to all law, the principle, that whatever has been the custom, from the commencement of a subject, whatever has been the uniform usage coeval and co-existent with the subject to which it relates, becomes its fixed law. Such was the foundation
 3 of all common law ; and such, I believe, was the principal foundation of all public, or international law. If then, it can be shown that from the first settlement of the colonies, on this part of the American continent, to the present time,
 4 we have constantly abstained from retaliating upon the Indians the excesses, practised by them toward us ; we are morally bound by this invariable usage, and cannot lawfully change it without the most cogent reasons. So far as
 5 my knowledge extends, from the first settlement at Ply-

mouth or at Jamestown, it has not been our practice to destroy Indian captives, combatants or non-combatants. I know of but one deviation from the code which regulates the warfare between civilized communities; and that is the destruction of Indian towns; which is supposed to be authorized upon the ground that we cannot bring the war to a termination without destroying the means which nourish it. With this single exception, the other principles of the laws of civilized nations are extended to them, and are thus made law with regard to them. When did this humane custom, by which, in consideration of their ignorance, and our enlightened condition, the rigors of war were mitigated, begin? At a time, when we were weak, and they were comparatively strong: when they were the lords of the soil, and we were seeking, from the vices, from the corruptions, from the religious intolerance, and from the oppressions of Europe, to gain an asylum among them. And when is it proposed to change this custom, to substitute for it the bloody maxims of barbarous ages, and to interpolate the Indian public law with revolting cruelties? At a time, when we are powerful and they are weak: at a time when, to use a figure drawn from their own sublime eloquence, the poor children of the forest have been driven by the great wave which has flowed in from the Atlantic Ocean almost to the base of the Rocky Mountains, and, overwhelming them in its terrible progress, has left no other remains of hundreds of tribes now extinct, than those which indicate the remote existence of their former companion, the Mammoth of the new world! Yes, it is at this auspicious period of our country, when we hold a proud and lofty station among the first nations of the world, that we are called upon to sanction a departure from the established laws and usages which have regulated our Indian hostilities; and does the honorable gentleman from Massachusetts expect, in this august body, this enlightened assembly of christians and Americans, by glowing appeals to our passions, to make us forget our principles, our religion, our clemency, and our humanity? Why is it that we have not practised, toward the Indian tribes, the right of retaliation, now for the first time, asserted in regard to them? Because it is a principle, proclaimed by reason, and enforced by every respectable writer on the law of nations, that retaliation is only justifiable as calculated to produce effect in the war. Vengeance is a new motive for resorting to it. If retaliation will produce no effect on the enemy, we are bound to abstain from it by every consideration of humani-

17 ty and justice. Will it, then, produce effect on the Indian
 18 tribes? No; they care not about the execution of those
 of their warriors who are taken captive. These are con-
 19 sidered as disgraced by the very circumstance of their cap-
 tivity; and it is often mercy to the unhappy captive, to de-
 prive him of his existence. The poet evinced a profound
 knowledge of the Indian character, when he put into the
 20 mouth of the son of a distinguished chief, about to be led
 to the stake and tortured by his victorious enemy, the words,

Begin, ye tormentors! your threats are in vain :
 The son of Alknomak will never complain.

Retaliation of Indian excesses, not producing then any
 21 effect in preventing their repetition, is condemned both by
 reason and the principles upon which alone, in any case,
 it can be justified. On this branch of the subject, much
 22 more might be said, but, as he should possibly again allude
 to it, he would pass from it, for the present, to another
 topic. *Clay.*

SEC. CLVII. LEGAL NOTICES.

Default in the condition of a mortgage having occurred,
 1 by which the power to sell has become operative, notice is
 hereby given that the said mortgage will be foreclosed by
 a sale of the mortgaged premises, or some part of them, at
 the Central Hotel in the city of Utica, on the 18th day of
 October next, at 9 o'clock A. M. The said mortgage was
 executed by Samuel Williams, mortgagor, to James Bid-
 2 well, mortgagee: it bears date November 6th, 1840, and
 is recorded in the Oneida County Clerk's Office, in Book
 No. 41 of mortgages, pages 407, and 408. The amount
 claimed to be due thereon at the time of the first publica-
 tion of this notice, is one thousand one hundred sixty-
 four dollars; and the mortgaged premises are described in
 the said mortgage substantially as follows; namely, all that
 piece or parcel of land in Whitestown, county of Oneida,
 in the state of New York, lately known as the Hill Or-
 chard Lot of the late William G. Tracy: it being a part of
 lot No. 5, in the Sadaqueda patent, lying on the westerly
 side of the highway leading from the jail in the village of
 Whitesboro to the village of Clinton, and bounded as fol-
 3 lows: beginning at the southwest corner of a lot of land
 formerly owned by Elizur Moseley, now deceased, and
 know as the Moseley Lot, and running thence south fifty-
 three degrees west, along said highway, nine chains and

forty-five links, to the farm formerly owned by John Young, now deceased, and known as the Young Farm: thence north thirty-seven degrees west, along the line of said Young Farm, to the land now or lately known as the Carpenter Lot, and understood to have been owned by Mrs. Lucy Carpenter: thence north, fifty-three degrees east, nine chains forty-five links, to the aforesaid Moseley lot: thence south, thirty-seven degrees east, along the line of said Moseley lot, to the place of beginning: containing thirteen acres and a half acre of land: being the same premises which were conveyed to the late William G. Tracy by Sally Ballard, by deed, dated the eighth day of April, eighteen hundred and nineteen, and recorded in Oneida County Clerk's Office, the 18th day of July, 1828, in Book Q. Q. of deeds, page 333, and sometimes known as the Ballard Lot. Dated Utica, July 24, 1845.

JAMES BIDWELL, Mortgagee.

W. & C. TRACY, Attorneys.

5 MORTGAGE SALE. Mortgagors, Amos Ives, Anna his wife and Enos Ives; Mortgagee, Philo Gridley; Mortgage, dated April 1st, 1843, to secure the payment of \$2,027 48,
6 with interest: recorded as against Amos and Enos Ives, in the Clerk's Office of Oneida county on the 16th day of May, 1843, in Book No. 52 of Mortgages, at pages 88, 89 and 90: recorded as against Anna, wife of Amos aforesaid, in the Clerk's office aforesaid, on the 7th day of June, 1845, at 2 o'clock, P. M. Amount, claimed to be due at
7 the time of the first publication of this notice, \$2,027 48, and the interest thereon from the date of said mortgage. This mortgage is, however, a collateral security to another mortgage, dated October 30th, 1841, by said Amos and
8 Anna Ives, to E. and A. L. Collins, and now held by said Gridley; on which is due \$4,699 52, and annual interest from April 1st, 1842; so that the sum, really to be raised on this mortgage, will be the amount of deficiency upon the sale of the premises mortgaged to said E. and A. L. Collins. Premises as described in said mortgage: "All those certain pieces of land, lying in New Hartford, Oneida county, and being parts of lot No. 34, in the 7th Grand Division of Cox's Patent: the first of said pieces, containing about
9 ninety acres, more or less, and bounded north by lands formerly owned by Oliver Collins, and now by Amos Ives; on the east by lands of E. B. Sherman, and also by lands of Abel Wilcox and Timothy Wilcox; on the south by the great western turnpike; and on the west by land of Salmon

Lusk. And the other piece, containing about thirty-five acres, is bounded on the north by lands owned by Thomas Palmer, and by the Clinton road; east by lands of Lewis Sherrill, and south by Lewis Sherrill, and west by lands of Thomas Palmer." By virtue of a power of sale, contained in said mortgage, the subscriber will sell the two aforesaid mortgaged parcels of land, separately, on the 5th day of September next, at 2 o'clock P. M., at the Hotel now kept by N. Porter, in the town and village of New Hartford. Dated June 9th, 1845.

P. GRIDLEY, Mortgagee.

J. G. COYE, Att'y.

Sentences 4th, 5th and 8th.—Fragmentary simple declaratives. "This is a notice of a mortgage sale." "This notice is dated, &c., &c." The subscriber's names are similar sentences; except "W. & C. Tracy, attorneys:" which is a fragmentary compound.

SEC. CLVIII. WE SHOULD HOPE AND TRUST, NOTWITHSTANDING
THE INSCRUTABLE MYSTERIES OF PROVIDENCE.

Strange, that the wind should be left so free
To play with the flower, or tear a tree;
To range or ramble where'er it will,
And, as it lists, to be fierce or still;
Above and around to breathe of life,
Or to mingle the earth and sky in strife;
1 Gently to whisper, with morning light,
Or to growl like a fettered fiend at night;
Or to love, and cherish, and bless to-day,
What to-morrow it ruthlessly rends away!
Strange, that the sun should call into birth,
All the fair flowers and fruits of earth,
Then bid them perish and see them die,
While they cheer the soul and gladden the eye!
At morn, its child is the pride of spring;
2 At night, a shrivelled and loathsome thing!
To-day, there is hope and life in its breath;
To-morrow it shrinks to a useless death!
Strange, doth it seem, that the sun should joy
To give life, alone, that it may destroy!
Strange, that the ocean should come and go,
With its daily and nightly ebb and flow;
Should bear on its placid breast at morn
The bark that, ere night, will be tempest-torn;
Or cherish it all the way it must roam,
3 To leave it a wreck within sight of home;

- To smile, as the mariner's toils are o'er,
 Then wash the dead to the cottage door;
 And gently ripple along the strand,
 To watch the widow behold him land!
 But stranger than all that man should die,
 When his plans are formed, and his hopes are high.
 He walks forth a lord of the earth to-day,
 And to-morrow beholds him a part of its clay;
 4 He is born in sorrow, and cradled in pain;
 And from youth to age, it is labor in vain;
 And all that seventy years can show,
 Is that wealth is trouble, and wisdom woe:
 That *he* travels a path of care and strife,
 Who drinks of the poisoned cup of life!
 Alas! if we murmur at things like these,
 That reflection tells us are wise decrees;
 That the wind is not ever a gentle breath;
 That the sun is often the bearer of death;
 5 That the ocean-wave is not always still;
 That life is checkered with good and ill;
 If we know 't is well, that such change should be,
 What do we learn from the things we see?
 6 That an erring and sinning child of dust,
 Should not wonder, nor murmur, but hope and trust.

Of this exercise, sentence first and third are parts of a single compact, interrupted by the insertion of sentence second. The correlative words are, *indeed—but*. "Stranger *indeed*, but stranger than all, &c."

SEC. CLIX. ABUSE OF LANGUAGE.

- Whoever has paid attention to the manners of the day,
 1 must have perceived a remarkable innovation in the use of
 moral terms; in which we have receded more and more
 from the spirit of Christianity. Of this, the term employ-
 2 ed to denote a lofty sentiment of personal superiority, sup-
 3 plies an obvious instance. In the current language of the
 times, *pride* is scarcely ever used but in a favorable sense.
 It will, perhaps, be thought the mere change of a term is
 4 of little consequence; but be it remembered, that any re-
 markable innovation in the use of moral terms, betrays a
 proportionable change in the ideas and feelings they are
 intended to denote. As pride has been transferred from
 the list of vices to that of virtues, so humility, as a natural
 consequence, has been excluded, and is rarely suffered to
 5 enter the praise of a character, we wish to commend; al-

though it was a leading feature in that of the Saviour of the world, and is still the leading characteristic of his religion; while there is no vice, on the contrary, against which the denunciations are so frequent as pride. Our conduct, in this instance, is certainly rather extraordinary, both in what we have embraced, and in what we have rejected; and it will surely be confessed, we are somewhat unfortunate in having selected that vice, as the particular object of approbation, which God has already selected as the especial mark at which he aims the thunderbolts of his vengeance.

Robert Hall.

SEC. CLX. THE DESIGN OF THE BUNKER HILL MONUMENT
IN ACCORDANCE WITH THE PRINCIPLES AND PUREST
FEELINGS OF OUR NATURE.

1 Such a spot is the field of battle on Bunker-Hill, already rescued from impending desecration. It is now proposed to enclose this memorable spot; to restore it, as near as possible, to its condition on the 17th of June, 1775, so that all who shall make their pilgrimage to it, may be able
2 to retrace, as on a map, each incident of the eventful day; to plant around its borders a few trees from our native forests; and to complete the erection of the monumental shaft already begun, simple in its taste, grand in its dimensions and height, and of a solidity of structure, which shall defy the power of time.

And now, I appeal to you, Mr. Chairman and fellow
3 citizens, that such a work, on such a spot, is in accordance
4 with the principles and purest feelings of our nature. It
5 speaks to the heart. The American, who can gaze on it with indifference, does not deserve the name of American. I would say of such a one, if one could be found so cold
6 and heartless, in the language of the great genius of the age, of a fancied being of kindred apathy,

Breathes there a man of soul so dead?

7 If such there breathe, go, mark him well:

For him, no minstrel raptures swell.

Proud though his title, high his fame,

Boundless his wealth, as wish could claim;

In spite of title, power, and pelf,

8 The wretch, concentered all in self,

Living, shall forfeit fair renown,

And, doubly dying, shall go down

To the vile earth, from whence he sprung,
Unwept, unhonored, and unsung.

- 9 I think I can bring this to a practical issue in every man's mind. Is there any one who hears me, and will figure to himself the aspect of the work, as it will appear when completed: who will place himself, in imagination, on the summit of the beautiful hill where the battle was fought; look out upon the prospect of unsurpassed loveliness, that spreads before him, by land and by sea; the united features of town and country; the long rows of buildings and streets in the city, rising one above another, upon the sides of her triple hills; the surrounding sweep of country, checkered with villages; on one side, the towers of city churches, on the other the long succession of rural spires; the rivers that flow on either side to the sea; the broad expanse of the harbor and bay, spotted with verdant islands, with a hundred ships, dancing in every direction over the waves; the vessels of war, keeping guard with
10 their sleeping thunders, at the foot of the hill; and on its top, within the shade of venerable trees, over the ashes of the great and good, the noble obelisk, rising to the heavens and crowning the magnificent scene;—is there any one who will look at this picture, with his mind's eye, and not be willing to contribute, in proportion to his means, to do the little which remains to be done, to realize it?

Everett.

SEC. CLXI. THE BEAUTIES OF STANDARD AUTHORS NOT ALWAYS OBVIOUS AT FIRST.

- 1 'The hidden beauties of standard authors, break upon the
2 mind by surprise. It is like discovering a hidden spring in an old jewel. You take up the book in an idle moment, as you have done a thousand times before, perhaps wondering,
3 as you turn over the leaves, what the world finds in it to admire, when suddenly, as you read, your fingers press close upon the covers, your frame thrills, and the passage you have chanced upon chains you like a spell: it is so
4 vividly true and beautiful. Milton's *Comus* flashed upon
5 me in this way. I never could read the "Rape of the *Lock*" till a friend quoted some passages from it during a walk.

I know no more exquisite sensation than this warming of the heart to an old author; and it seems to me, that the 6 most delicious portion of intellectual existence, is the brief

period in which, one by one, the great minds of old are admitted with all their time-mellowed worth to the affections. With what delight I read, for the first time, the "kind-hearted plays" of Beaumont and Fletcher! how I doated on Burton! what treasures to me were the "Fairy Queen" and the Lyrics of Milton!

Willis.

SEC. CLXII. EQUALITY OF HUMAN CONDITION.

"Believe me, Prince, there was not one who did not dread the moment when solitude should deliver him to the tyranny of reflection."

"This," said the Prince, "may be true of others, since it is true of me; yet, whatever be the general infelicity of man, one condition is happier than another; and wisdom, surely, directs us to take the least evil in the choice of life?"

"The causes of good and evil," answered Imlac, "are so various and uncertain, so often entangled with each other, so diversified by various relations, and so much subject to accidents which cannot be foreseen, that he who would fix his condition upon incontestable reasons of preference, must live and die inquiring and deliberating."

"But surely," said Rasselas, "the wise men to whom we listen with reverence and wonder, chose that mode of life for themselves, which they thought most likely to make them happy?"

"Very few," said the poet, "live by choice. Every man is placed in the present condition by causes which acted without his foresight, and with which he did not always willingly co-operate; and therefore you will rarely meet one who does not think the lot of his neighbor better than his own."

Dr. Johnson.

SEC. CLXIII. THE RUINED ARCHANGEL.

He above the rest
In shape and gesture proudly eminent,
Stood like a tower: his form had yet not lost
All her original brightness, nor appeared
Less than an arch-angel ruined, and the excess
Of glory obscured; as when the sun new-risen
Looks through the horizontal misty air,
Shorn of his beams; or from behind the moon,
In dim eclipse, disastrous twilight sheds

On half the nations, and with fear of change
 Perplexes monarchs : darkened so, yet shone
 Above them all, the arch-angel. *Milton.*

SEC. CLXIV. THE ONLY SUFFICIENT CAUSE OF WAR.

- 1 What are sufficient causes of war, let no man say, let no legislator say, until the question of war is directly and inevitably before him. Jurists may be permitted with comparative safety to pile tome upon tome of interminable disquisition, upon the motives, reasons and causes of just and unjust war ; metaphysicians may be suffered with impunity to spin the thread of their speculations until it is attenuated
 2 to a cobweb ; but for a body created for the government of a great nation, and for the adjustment and protection of its infinitely diversified interests, it is worse than folly to speculate upon the causes of war, until the great question shall be presented for immediate action : until they shall hold the united question of cause, motive, and present expediency,
 3 in the very palms of their hands. War is a tremendous evil. Come when it will, unless it shall come in the necessary defence of our national security, or of that honor under
 4 whose protection national security reposes, it will come too soon : too soon for our national prosperity : too soon for our individual happiness : too soon for the frugal, industrious and virtuous habits of our citizens : too soon, perhaps, for our most precious institutions. The man, who, for any cause, save the sacred cause of public security, which makes all wars defensive, the man who for any cause but
 5 this, shall promote or compel this final and terrible resort, assumes a responsibility second to none, (nay, transcendently deeper and higher than any,) which man can assume before his fellow-men, or in the presence of God, his creator. *Birney.*

Sentence 2d.—The two members in the first part of this sentence, which I need scarcely say is a single compact, should be delivered with very large emphatic sweeps.

SEC. CLXV. SATAN'S FAREWELL AND SALUTATION.

Farewell ! happy fields !
 Where joy forever dwells !—Hail ! horrors !—Hail !
 Infernal world !—and thou profoundest hell
 Receive thy new possessor : one who brings
 A mind not to be changed by place or time.

The mind is its own place ; and of itself
Can make a heaven of hell, a hell of heaven.

Milton.

SEC. CLXVI. WHAT IS GOOD ?

1 But I am met with the objection, *What good will the*
monument do ? I beg leave, sir, to exercise my birthright
 2 as a Yankee, and answer this question, by asking two or
 3 three more ; to which I believe it will be quite as difficult
 4 to furnish a satisfactory reply. I am asked, What good
 5 will the monument do ? And, I ask, What good does any-
 6 thing do ? What is good ? 6 Does anything do any good ?
 The persons who suggest this objection, of course, think
 7 that there are some projects and undertakings that do good ;
 and I should therefore like to have the idea of good, ex-
 8 plained, and analyzed, and run out to its elements. When
 this is done, if I do not demonstrate, in about two minutes,
 9 that the monument does the same kind of good that anything
 else does, I will consent that the huge blocks of granite,
 already laid, should be reduced to gravel, and carted off to
 fill up the mill-pond ; for that I suppose is one of the good
 10 things. Does a rail-road or a canal do good ? 10 Answer :
 11 Yes ;—and how ?—It facilitates intercourse, opens markets,
 and increases the wealth of the country ;—but what is this
 12 good for ?—Why, individuals prosper and get rich ;—and
 13 what good does that do ? Is mere wealth, as an ultimate
 end ; gold and silver, without an inquiry as to their use ;—
 are these a good ? Certainly not ? I should insult this au-
 14 dience by attempting to prove that a rich man, as such, is
 15 neither better nor happier, than a poor one ?—But as men
 grow rich, they live better.—Is there any good in this, stop-
 16 ping here ? is mere animal life, feeding, working and sleep-
 17 ing like an ox, entitled to be called good ? Certainly not ?
 18 But these improvements increase the population ;—and
 what good does that do ? where is the good in counting
 twelve millions, instead of six, of mere feeding, working,
 sleeping animals ? There is then no good in the mere an-
 imal life, except that it is the physical basis of that higher
 moral existence, which resides in the soul ; the heart ; the
 19 mind ; the conscience : in good principles ; good feelings ;
 and the good actions, (and the more disinterested, the more
 entitled to be called good,) which flow from them. Now,
 sir, I say, that generous and patriotic sentiments, (senti-
 20 ments, which prepare us to serve our country, to live for

our country, to die for our country,) feelings like those, which carried Prescott, and Warren, and Putnam to the battle-field, are good : good, humanly speaking, of the highest order. It is good to have them : good to encourage
 21 them : good to honor them : good to commemorate them ; and whatever tends to cherish, animate and strengthen such feelings, does as much right down practical good, as filling
 22 low grounds and building rail-roads. This is my demon-
 23 stration. I wish, sir, not to be misunderstood. I admit the connection between enterprises, which promote the physical prosperity of the country, and its intellectual and
 24 moral improvement, but I maintain, that it is *only* this connection that gives these enterprises all their value ; and that the same connection gives a like value to every thing else, which through the channel of the senses, the taste, or the imagination, warms and elevates the heart. *Everett.*

Sentence 14th.—A loose indirect interrogative. Care should be taken in its delivery.

SEC. CLXVII. A WINTER-SCENE.

1 Perhaps there is nothing so peculiar in American meteorology, as the phenomenon which I alone, probably, of all the imprisoned inhabitants of Skaneateles, attributed to
 2 a kind and "special Providence." Summer had come back, like Napoleon from Elba, and astonished usurping Winter
 3 in the plenitude of apparent possession and security. No cloud foreboded the change, as no alarm preceded the ap-
 4 parition of the "child of destiny." We awoke on a February morning, with the snow lying chin-deep on the earth, and it was June ! The air was soft and warm : the sky was
 5 clear and of the milky-cerulean of chrysoprase : the south wind (the same, save his unperfumed wings, who had crept off like a satiated lover in October) stole back suddenly from the tropics, and found his flowery mistress asleep, and insensible to his kisses, beneath her snowy mantle. The sunset warmed back from its wintry purple to the golden
 6 tints of heat ; the stars burnt with a less vitreous sparkle ; the meteors slid once more lambently down the sky ; and the house-dove sat on the eaves, washing her breast in the snow water, and thinking, (like a neglected wife, at a capricious return of her truant's tenderness,) that the sunshine would last forever !
 7 The air was now full of music. The water trickled way under the snow ; and, as you looked around and saw

no change or motion in the white carpet of the earth, it
8 seemed as if a myriad of small bells were ringing under
ground: fairies, perhaps, started in mid-revel with the false
alarm of summer, and hurrying about with their silver ank-
lets, to wake up the slumbering flowers. The mountain
torrents were loosed, and rushed down upon the valleys like
the children of the mist; and the hoarse war-cry, swelling
9 and falling upon the wind, maintained its perpetual under-
tone like an accompaniment of bassoons; and occasionally,
in a sudden lull of the breeze, you would hear the click of
the undermined snow-drifts dropping upon the earth, as if
the choristers of Spring were beating time to the reviving
anthem of nature.

The snow sunk, perhaps, a foot in a day; but it was only
perceptible to the eye where you could measure its wet
10 mark against a tree from which it had fallen away, or by
the rock from which the dissolving bank shrunk and sepa-
rated, as if rocks and snow were as heartless as ourselves,
and threw off *their* friends, too, in their extremity! The
low-lying lake, meantime, surrounded by melting mountains,
11 received the abandoned waters upon its frozen bosom, and
spreading them into a placid and shallow lagoon, separated
by a crystal plane from its own lower depths, gave them the
repose denied in the more elevated sphere in which lay
their birthright. And thus, (oh, how full is nature of these
12 gentle moralities!) and thus sometimes do the lowly, whose
bosom, like the frozen lake, is at first cold and unsympa-
thetic to the rich and noble, still receive them in adversity;
and, when neighborhood and dependence have convinced
them that they are made of the same common element, as
the lake melts its dividing and icy plane, and mingles the
strange waters with its own, do they dissolve the unnatural
barrier of prejudice, and take the humbled wanderer to their
bosom! * * * *

13 It was a night of extraordinary beauty. The full moon
was high in the heavens at midnight; and there had been
14 a slight shower soon after sunset, which, with the clearing
up wind, had frozen thinly into a most fragile rime, and
glazed every thing open to the sky with transparent crys-
tal. The distant forest looked serried with metallic trees,
dazzling and unspeakably gorgeous; and, as the night
wind stirred through them, and shook their crystal points
15 in the moonlight, the aggregated stars of heaven springing
from their Maker's hand to the spheres of their destiny, or
the march of the host of the archangel Michael, with their
irradiate spear-points glittering in the air, or the diamond

beds of central earth thrust up to the sun in some throe of the universe, would, each and all, have been well bodied forth by such similitude. *Willis.*

SEC. CLXVIII. DISHONORABLE MEANS TO SUCCESS, NEVER TO BE EMPLOYED.

- 1 *Free.* How now, Jenkinson? 2 Things go on prosperously, I hope?
- 3 *Jen.* Sir, I am concerned—or, indeed, sorry—that is to say, I wish I could have the satisfaction to say that they do.
- 4 *Free.* What say you? 5 Sorry and satisfied? 6 You are a smooth spoken man, Mr. Jenkinson; but tell me the 7 worst at once. I thought I had been pretty sure of it, as the poll stood this morning?
- 8 *Jen.* It would have given me great pleasure, sir, to have confirmed that opinion; but unfortunately for you, and unpleasantly for myself—
- 9 *Free.* Tut; tut! 10 Speak faster, man! 11 What is it?
- Jen.* An old gentleman from Rusford, who formerly received favors from Mrs. Baltimore's father, has come many 12 a mile across the country, out of pure good will, to vote for him, with ten or twelve distant voters at his heels; and this, I am free to confess, is a thing that was never taken into our calculation.
- 13 *Free.* That was very wrong, though; we should have 14 taken every thing into our calculation. Shall I lose it, 15 think you? I would rather lose ten thousand pounds.
- 16 *Jen.* A smaller sum than that, I am almost sure—that is to say, I think I may have the boldness to promise, would secure it to you.
- 17 *Free.* How so?
- 18 *Jen.* Mr. Baltimore, you know, has many unpleasant claims upon him.
- 19 *Free.* Debts, you mean; but what of that?
- Jen.* Only that I can venture to assure you, many of 20 his creditors would have the greatest pleasure in life in obliging me; and when you have bought up their claims, it will be a very simple matter just to have him laid fast for a little while. The disgrace of that situation will effectively 21 prevent the last days of the poll from preponderating 22 in his favor. It is the easiest thing in the world.
- 23 *Free.* Is that your scheme? 24 O fie: fie! The 25 rudest tongued lout in the parish would have blushed to

26 propose it. Let me lose it then ! 27 To be a member of
Parliament, and not an honest man ! 28 O fie : fie : fie !

Joanna Baillie.

Attention should be given in the delivery of this piece to the spontaneous exclams., and the indirect interrogatives. *Sentence 13th.*—*Yet that, &c., though he had received favors, &c.*

SEC. CLXIX. THE MURDERER'S HOPE OF IMPUNITY, VAIN.

1 The deed was executed with a degree of self-possession
and steadiness, equal to the wickedness with which it
2 was planned. The circumstances, now clearly in evidence,
spread out the whole scene before us. Deep sleep had
3 fallen on the destined victim, and on all beneath his roof.
A healthful old man, to whom sleep was sweet,—the first
4 sound slumbers of the night held him in their soft but strong
embrace. The assassin enters, through the window al-
5 ready prepared, into an unoccupied apartment. With
noiseless foot, he paces the lonely hall, half lighted by the
6 moon : he winds up the ascent of the stairs, and reaches
the door of the chamber. Of this, he moves the lock, by
7 soft and continued pressure, till it turns on its hinges ; and
8 he enters, and beholds his victim before him. The room
was uncommonly open to the admission of light. The
9 face of the innocent sleeper was turned from the murderer ;
and the beams of the moon, resting on the gray locks of
his aged temple, showed him where to strike. The fatal
10 blow is given ! and the victim passes, without a struggle
or a motion, from the repose of sleep to the repose of death !
It is the assassin's purpose to make sure work ; and he
11 yet plies the dagger, though it was obvious that life had
been destroyed by the blow of the bludgeon. He even
12 raises the aged arm, that he may not fail in his aim at the
heart, and replaces it again over the wounds of the poni-
ard ! To finish the picture, he explores the wrist for the
13 pulse ! he feels it, and ascertains that it beats no longer !
it is accomplished : the deed is done. He retreats, re-
14 traces his steps to the window, passes out through it as he
came in, and escapes. He has done the murder : no eye
15 has seen him ; no ear has heard him : the secret is his
own, and he is safe !
16 Ah ! gentlemen, that was a dreadful mistake. 17 Such
a secret can be safe nowhere. The whole creation of God
18 has neither nook nor corner, where the guilty can bestow
it, and say it is safe. Not to speak of that eye which
19 glances through all disguises, and beholds every thing, as

in the splendor of noon ; such secrets of guilt are never
 20 safe from detection, even by man. True it is, generally
 speaking, that "murder will out." True it is, that Provi-
 21 dence hath so ordained, and doth so govern things, that
 those who break the great law of heaven, by shedding
 man's blood, seldom succeed in avoiding discovery : espe-
 cially, in a case exciting so much attention as this, dis-
 covery must, and will come, sooner or later. A thousand
 eyes turn at once to explore every man, every thing, every
 22 circumstance, connected with the time and place : a thou-
 sand ears catch every whisper : a thousand excited minds
 intensely dwell on the scene ; shedding all their light, and
 ready to kindle the slightest circumstances into a blaze of
 23 discovery. Meantime, the guilty soul cannot keep its own
 secret.

It is false to itself ; or rather it feels an irresistible im-
 24 pulse of conscience to be true to itself : it labors under its
 guilty possession, and knows not what to do with it. The
 25 human heart was not made for the residence of such an in-
 habitant ; it finds itself preyed on by a torment, which it
 dares not acknowledge to God or man. A vulture is de-
 26 vouring it, and it asks no sympathy or assistance, either
 from heaven or earth. The secret which the murderer
 27 possesses, soon comes to possess him ; and, like the evil
 spirits of which we read, it overcomes him, and leads him
 28 whithersoever it will. He feels it beating at his heart,
 rising to his throat, and demanding disclosure. He thinks
 29 the whole world sees it in his face, reads it in his eyes,
 and almost hears its workings in the very silence of his
 30 thoughts. It has become his master. It betrays his dis-
 31 cretion : it breaks down his courage : it conquers his pru-
 dence. When suspicions, from without, begin to embar-
 32 rass him, and the net of circumstances to entangle him, the
 fatal secret struggles with still greater violence to burst
 forth. It must be confessed : it will be confessed : there
 33 is no refuge from confession but suicide ; and suicide is
 confession. * * * *

34 This testimony of Mr. Coleman is represented as new
 matter ; and therefore an attempt has been made to excite
 35 a prejudice against it. It is not so. 36 How little is there
 in it, after all, that did not appear from other sources ! It is
 37 mainly confirmatory. Compare what you learn from this
 confession, with what you before knew,

As to its being proposed by Joseph : was not that true ?
 38 As to Richard's being alone, &c. in the house : was
 not that true ?

As to the dagger : was not that true ?

As to the time of the murder : was not that true ?

As to his being out that night : was not that true ?

As to his returning afterward : was not that true ?

As to the club : was not that true ?

- 39 So this information confirms what was known before ;
and fully confirms it. *Webster.*

SEC. CLXX. THE OLD OAKEN BUCKET.

How dear to this heart are the scenes of my childhood,
When fond recollection presents them to view !
The orchard, the meadow, the deep-tangled wild wood,
And every loved spot which my infancy knew :

- 1 The wide-spreading pond, and the mill which stood by it ;
The bridge and the rock where the cataract fell ;
The cot of my father ; the dairy-house nigh it ;
And e'en the rude bucket which hung in the well !
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket which hung in the well !

That moss-covered vessel, I hail as a treasure ;

- 2 For often, at noon, when returned from the field,
I found it the source of an exquisite pleasure :
The purest and sweetest that nature can yield.
3 How ardent I seized it, with hands that were glowing !
And quick to the white-pebbled bottom it fell :
4 Then soon, with the emblem of truth overflowing,
And dripping with coolness, it rose from the well :
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket, arose from the well.
5 How sweet from the green mossy brim to receive it,
As poised on the curb it inclined to my lips !
6 Not a full blushing goblet could tempt me to leave it,
Though filled with the nectar that Jupiter sips.
And now, far removed from the loved situation,
The tear of regret will intrusively swell,
7 As fancy reverts to my father's plantation,
And sighs for the bucket which hangs in the well :
The old oaken bucket, the iron-bound bucket,
The moss-covered bucket, which hangs in the well.

Woodworth.

Sentence 1st.—The sentence is an imperfect loose indefinite interrogative exclamation.

SEC. CLXXI. OUR WISHES HELP TO DECEIVE US.

1 *Baltimore.* What were you laughing at?

Peter. Only, sir, at Squire Freeman, (he: he: he!) who was riding up the back lane, a little while ago, on his
2 new crop-eared hunter, as fast as he could canter, with all the skirts of his coat flapping about him, for all the world like a clucking hen upon a sow's back—He: he: he!—

3 *Balt.* Thou art pleasant, Peter; and what then?

Pet. When just turning the corner, your honor, as it
4 might be so, my mother's brown calf (bless its snout! I shall love it for it, as long as I live) set its face through the hedge, and said "Mow!"

5 *Balt.* And he fell: did he?

6 *Pet.* O Lord, yes, your honor! into a good soft bed of all the rotten garbage of the village.

7 *Balt.* And you saw this: did you?

8 *Pet.* O yes, your honor! as plain as the nose on my face.

9 *Balt.* Ha: ha: ha: ha: ha! and you really saw it?

10 *David.* (*Aside,*) I wonder my master can demean himself so as to listen to that knave's tales: I'm sure he was proud enough once.

11 *Balt.* (*Still laughing.*) You really saw it?

12 *Pet.* Ay, your honor! and many more than me saw it.

13 *Balt.* And there were a number of people to look at him too?

14 *Pet.* Oh! your honor! all the rag-tag of the parish were grinning at him.

15 *Balt.* Ha: ha: ha: ha: ha! this is excellent! ha:
16 ha: ha! He would shake himself but ruefully before them? (*Still laughing violently.*)

17 *Pet.* Ay, sir: he shook the wet straws and the withered
18 turnip-tops from his back. It would have done your heart good to have seen him.

19 *Dav.* Nay, you know well enough, you do, that there is nothing but a bank of dry sand in that corner. (*Indignantly to Peter.*)

20 *Balt.* (*Impatiently to David.*) Poo! silly fellow! it is
21 the dirtiest nook in the village.—And he rose and shook
22 himself: ha: ha: ha! I did not know that thou wert such a humorous fellow, Peter: here is money for thee to drink the brown calf's health.

23 *Pet.* Ay, your honor! for certain he shall have a nog-gen.

- 24 *Dav. (Aside.)* To think now that he should demean himself so !
Joanna Baillie.

Sentence 24th.—Fragmentary declarative close exclamatory sentence, with something like “is painful” understood at the end.

SEC. CLXXII. CONSTANTINOPLE.

- But oh ! how fairer than Venice in her waters, than
 1 Florence and Rome in their hills and habitations, than all
 the cities of the world in that which is most their pride and
 glory, is this fairest metropolis of the Mahomets ! With
 its two hundred mosques, each with a golden sheaf of
 minarets laying their pointed fingers against the stars, and
 encircled with the fretted galleries of the callers to prayer,
 like the hand of a cardinal with its costly ring ; with its
 seraglio gardens washed on one side by the sea, and on
 the other by the gentle stream that glides out of the “ Val-
 ley of Sweet Waters ;” men-of-war on one side, flaunting
 their red pennants over the nightingale’s nest which sings
 for the delight of a princess, the swift caique on the other
 2 gliding in protected waters, where the same imprisoned
 fair one might fling into it a flower : (so slender is the
 dividing cape that shuts in the bay :) with its Bosphorus,
 the most richly-gemmed river within the span of the sun,
 extending with its fringe of palaces and castles from sea
 to sea, and reflecting in its glassy eddies a pomp and sumptu-
 ousness of costume and architecture, which exceeds even
 your boyish dreams of Bagdad and the Caliphs ;—Con-
 stantinople, I say with its turbaned and bright-garmented
 population ; its swarming sea and rivers ; its columns, and
 aqueducts, and strange ships of the East ; its impenetrable
 seraglio, and its close-shuttered harems ; its bezestein, and
 its Hippodrome ;—Constantinople lay before me ! If the
 star I had worshipped had descended to my hand out of
 the sky ; if my unapproachable and yearning dream of wo-
 man’s beauty had been bodied forth warm and real ; if the
 missing star in the heel of Serpentarius, and the lost sister
 3 of the Pleiades had waltzed back together to their places ;
 if poets were once more prophets, not felons, and books
 were read for the good that is in them, not for the evil ;
 if Love and Truth had been seen again, or any impossible
 and improbable thing had come to pass ; I should not have
 felt more thrillingly than now, the emotions of surprise and
 wonder !
Willis.

Sentence 2d, is a remarkable instance of inversion. It is a compound declarative close.

SEC. CLXXIII. THE BATTLE OF HOHENLINDEN.

- On Linden when the sun was low,
 1 All bloodless lay the untrodden snow ;
 And dark as winter was the flow
 Of Iser rolling rapidly.
 But Linden saw another sight,
 2 When the drum beat at dead of night :
 Commanding fires of death to light
 The darkness of her scenery.
 By torch and trumpet fast arrayed,
 3 Each horseman drew his battle blade ;
 And furious every charger neighed
 To join the dreadful revelry.
 Then shook the hills with thunder riven !
 4 Then rushed the steed to battle driven !
 And louder than the bolts of heaven,
 Far flashed the red artillery !
 And redder yet those fires shall glow,
 5 On Linden's hills of blood-stained snow ;
 And darker yet shall be the flow
 Of Iser rolling rapidly.
 'Tis morn, but scarce yon lurid sun
 6 Can pierce the war-clouds, rolling dun
 Where furious Frank, and fiery Hun,
 Shout midst their sulphurous canopy.
 7 The combat deepens. On ! ye brave,
 8 Who rush to glory, or the grave !
 Wave, Munich ! all thy banners wave !
 And charge with all thy chivalry !
 Ah ! few shall part where many meet !
 9 The snow shall be their winding sheet ;
 And every turf beneath their feet
 Shall be a soldier's sepulchre. *Campbell.*

SEC. CLXXIV. TERRIBLE OVERTHROW OF PERSECUTORS.

- The soldiers dashed down a less precipitous part of the wooded banks, a little below the "craigs ;" and hurried up
 1 the channel ; but when they reached the altar, where the old gray-haired minister had been standing, and the rocks that had been covered with people, all was silent and solitary : not a creature to be seen. "Here is a Bible
 2 dropped by some of them," cried a soldier ; and with his foot he spun it away into the pool. "A bonnet : a bonnet,"

3 cried another:—"now for the pretty sanctified face that rolled its demure eyes below it." But, after a few jests and oaths, the soldiers stood still: eyeing, with a kind of
4 mysterious dread, the black and silent face of the rock that hemmed them in, and hearing only the small voice of the stream that sent a profound stillness through the heart
5 of that majestic solitude. "Curse these cowardly covenanters: what if they tumble down upon our heads pieces
6 of rock from their hiding-place? Advance? or retreat?"
7 There was no reply; for a slight fear was upon every man. Musket or bayonet could be of little use to men obliged to clamber up rocks, along slender paths, leading they knew not where; and they were aware, that armed
8 men, now-a-days, worshipped God: men of iron hearts; who fear not the glitter of the soldier's arms; neither barrel nor bayonet: men of long stride, firm step, and broad breasts; who, on the open field, would have overthrown the marshaled line, and gone first and foremost, if a city had to be taken by storm.

As the soldiers were standing together irresolute, a
9 noise came upon their ears like distant thunder, but even more appalling; and a slight current of air, as if propelled by it, passed whispering along the sweetbriers, and the broom, and the tresses of the birch trees. It came deep-
10 ening, and rolling, and roaring on; and the very Cartland craigs shook to their foundation, as if in an earthquake.
11 "The Lord have mercy upon us: what is this?" And
12 down fell many of the miserable wretches on their knees, and some on their faces, on the sharp-pointed rocks.
13 Now it was like the sound of many myriads of chariots rolling on their iron axles down the stony channel of the torrent. The old gray-haired minister issued from the
14 mouth of Wallace's cave, and said, with a loud voice,
15 "The Lord God Omnipotent reigneth." A water-spout had burst up among the moorlands, and the river, in its
16 power, was at hand. There it came, tumbling along into that long reach of cliffs, and in a moment filled it with one
17 mass of waves. Huge, agitated clouds of foam rode on
18 the surface of a blood-red torrent. An army must have been swept by that flood. The soldiers perished in a
19 moment; but high up in the cliffs, above the sweep of destruction, were the Covenanters, (men, women, and children,) uttering prayers to God, unheard by themselves, in that raging thunder.

Professor Wilson.

SEC. CLXXV. THE DYING CHRISTIAN.

- 1 Vital spark of heavenly flame !
 Quit, oh quit, this mortal frame !
 2 Trembling, hoping, lingering, flying ;—
 Oh the pain, the bliss, of dying !
 3 Cease, fond Nature ! cease thy strife,
 And let me languish into life.
 4 Hark ! 5 They whisper : angels say,
 Sister spirit, come away.
 What is this absorbs me quite :
 6 Steals my senses : shuts my sight :
 Drowns my spirits : draws my breath ?
 7 Tell me, my soul ! can this be Death ?
 The world recedes : it disappears :
 8 Heaven opens on my eyes : my ears
 With sounds seraphic ring :
 Lend, lend your wings ! I mount ! I fly !
 9 O Grave ! where is thy victory ?
 O Death ! where is thy sting ? *Pope.*

There is great danger, in the delivery of this piece, of falling into a whining, canting, measured manner. Read it, if possible, as you would read prose.

SEC. CLXXVI. A CURTAIN LECTURE OF MRS. CAUDLE.

- 1 Bah ! that's the third umbrella gone since Christmas.
 2 What were you to do ! 3 Why, let him go home in the
 4 rain, to be sure. I'm very certain there was nothing about
 5 him that could spoil.—Take cold, indeed ! 6 He doesn't
 7 look like one of the sort to take cold. Besides, he'd have
 8 better taken cold than taken our umbrella.—Do you hear
 9 the rain, Mr. Caudle ? I say, do you hear the rain ?
 10 And as I'm alive, if it is'nt St. Swithin's day ! 11 Do you
 12 hear it against the windows ? Nonsense : you don't im-
 pose upon me ; you can't be asleep with such a shower as
 13 that ! Do you hear it, I say ? 14 Oh ! you *do* hear it !—
 15 Well, that's a pretty flood, I think, to last for six weeks ;
 16 and no stirring 'all the time out of the house. Pooh !
 don't think me a fool, Mr. Caudle ; don't insult me ; *he* re-
 17 turn the umbrella ! Any body would think you were born
 18 yesterday. As if any body ever did return an umbrella !
 19 *There* : do you hear it ? 20 Worse and worse. Cats and
 21 *dogs*, and for six weeks : always six weeks ; and no um-
 brella !

22 I should like to know how the children are to go to school
23 to-morrow. They shan't go through such weather; I am
24 determined. No; they shall stop at home and never learn
anything, (the blessed creatures!) sooner than go and get
25 wet! And when they grow up, I wonder who they'll have
to thank for knowing nothing: who, indeed, but their father.
26 People who can't feel for their own children ought never to
be fathers.

27 But I know why you lent the umbrella: oh! yes, I know
28 very well. I was going out to tea at dear mother's to-mor-
row: you knew that, and you did it on purpose. Don't tell
29 me; you hate me to go there, and take every mean advan-
30 tage to hinder me. But don't you think it, Mr. Caudle;
no, sir; if it comes down in buckets full, I'll go all the
31 more. No; and I won't have a cab! 32 Where do you
33 think the money's to come from? You've got nice high
34 notions at that club of yours? A cab, indeed! Cost me
35 sixteen-pence, at least: sixteen-pence! two-and-eight-pence;
36 for there's back again. Cabs, indeed! I should like to
37 know who's to pay for 'em; for I'm sure you can't, if you
go on as you do, throwing away your property, and beggar-
ing your children, buying umbrellas!

38 Do you hear the rain, Mr. Caudle? 39 I say, do you
40 hear it? But I don't care—I'll go to mother's to-morrow—
I will; and what's more I'll walk every step of the way;
41 and you know that will give me my death. Don't call me
a foolish woman; it's you that's the foolish man. You
42 know I can't wear clogs; and with no umbrella, the wet's
sure to give me a cold: it always does: but what do you
43 care for that? Nothing at all. 44 I may be laid up for
what you care, as I dare say I shall; and a pretty doctor's
45 bill there'll be. I hope there will. 46 It will teach you
47 to lend your umbrellas again. I shouldn't wonder if I caught
my death: yes, and that's what you lent the umbrella for.
48 Of course!

49 Nice clothes I get, too, trapesing through weather like
50 this. My gown and bonnet will be spoiled quite. 51 Need'nt
52 I wear 'em then? Indeed, Mr. Caudle, I *shall* wear 'em.
53 No, sir; I'm not going out a dowdy to please you or any
body else. Gracious knows! it isn't often that I step over
54 the threshold;—indeed, I might as well be a slave at
once: better, I should say; but when I do go out, Mr.
55 Caudle, I choose to go as a lady. Oh! that rain—if it isn't
enough to break in the windows.

56 Ugh! I look forward with dread for to-morrow! How
57 I am to go to mother's, I'm sure I can't tell, but if I die, I'll

58 do it.—No, sir; I won't borrow an umbrella: no; and
 you shan't *buy* one. (*With great emphasis.*) Mr. Caudle,
 59 if you bring home another umbrella, I'll throw it in the
 street.

60 Ha! And it was only last week I had a new nozzle put
 61 to that umbrella. I'm sure if I'd have known as much as
 62 I do now, it might have gone without one. Paying for new
 63 nozzles for other people to laugh at you! Oh! it's all very
 well for you; you can go to sleep. You've no thought of
 64 your poor patient wife, and your own dear children; you
 think of nothing but lending umbrellas!

65 Men, indeed!—call themselves lords of the creation!
 pretty lords, when they can't even take care of an um-
 brella!

I know that walk to-morrow will be the death of me, but
 66 that's what you want: then you may go to your club, and
 do as you like; and then nicely my poor dear children will
 be used; but then, sir, then you'll be happy. Oh! don't
 67 tell me! I know you will: else you'd never have lent the
 umbrella!

68 You have to go on Thursday about that summons; and,
 69 of course, you can't go. No, indeed: you *don't* go without
 the umbrella. You may lose the debt for what I care—it
 70 won't be so much as spoiling your clothes—better lose it;
 people deserve to lose debts who lend umbrellas!

71 And I should like to know how I'm to go to mother's
 72 without the umbrella. Oh! don't tell me that I said I
would go; that's nothing to do with it: nothing at all.
 73 She'll think I'm neglecting her; and the little money
 we're to have, we shan't have at all:—because we've no
 umbrella.

The children, too!—(dear things!—) they'll be sopping
 74 wet; for they shan't stay at home; they shan't lose their
 learning; it's all their father will leave them, I'm sure.—
 75 But they *shall* go to school. Don't tell me they should'nt;
 (you are so aggravating, Caudle, you'd spoil the temper of
 76 an angel;) they *shall* go to school: mark that; and if they
 get their deaths of cold, it's not my fault; I didn't lend the
 umbrella.

"Here," says Caudle, in his manuscript, "I fell asleep
 77 and dreamed that the sky was turned into green calico, with
 whalebone ribs: that, in fact, the whole world revolved
 under a tremendous umbrella!"

Sentence 2d.—Mr. Caudle is supposed to have asked here, "What he should have done." Mrs. C. repeats his words as if she had not heard distinctly. *Sentence 5th.*—The first part of a decl. double compact: the second part understood: "but the reverse." *Sentence 7th.*—The first part of a single compact,

itself compact. *Therefore—because*, the correlative words. “Because we shall want it ourselves” is probably the reason in the mind of the speaker. *Sentence 12th.*—“*Therefore* you don’t, *because therefore* you can’t [; *because* it makes too much noise.”] *Sentence 15th.*—“As it is well that you hear, so that’s a pretty flood, &c.” *Sentence 16th.*—Mr. C. is supposed to have said the umbrella would be returned. A double compact declar. excl. : thus made out. “Don’t think me fool enough to believe it ; don’t insult my understanding by calling on me to believe it ; for he will *never* return the umbrella.” The second proposition is virtually negative, though it has an affirmative form. *Sentence 21st.*—“It rains cats and dogs, and so it will rain for six weeks ;” that is, “as it rains, so it will rain, &c.” *Sentence 23d.*—A double compact, with the first and second propositions expressed : “They shall not, &c., for on that, I’m determined.” *Sentence 24th.*—They shall not, &c., *but* they shall, &c. *Sentence 25th.*—Who ungrammatically used for *whom*. Compound decl. imperf. loose. *Sentence 29th.*—Very much abbreviated. “Don’t tell me that, for it is not true : you hate, &c.” *Sentence 30th.*—“But don’t you think it ; no sir ; for if it, &c.” *Sentence 31st.*—“Not only so, *indeed*, but I won’t have a cab !” *Sentence 33d.*—An indirect interrogative, first kind. *Sentence 37th.*—Indirect semi-interrogative exclam. *Sentence 40th.*—Extremely abbreviated and fragmentary again. “But yet I don’t care ; [if it does rain :] yet I will go, &c., [if it does rain :] yet I will, [if it does rain ; &c.]” *Sentence 41st.*—“*Therefore* don’t, *because* it’s you, &c.” *Sentence 42d.*—The first part of this semi-interrog. is a fragment. double compact, with the first proposition only *expressed* : the second, or the reason for the first being understood. *Sentence 72d.*—“*Therefore* don’t, *for* that’s, &c.”

SEC. CLXXVII. A HANDBILL DISTRIBUTED THROUGH BOSTON
ON MONDAY, FEB. 6, 1775.

Friends, Countrymen, and Citizens,

- 1 Have you read and weighed his Majesty’s speech ? the
address of the Lords and Commons of *Great Britain* ?
- 2 I fear we have got into the wrong box ! Therefore let us
not any longer be led by frenzy, but seize upon and deliver
up to justice, at once, those who have seduced us from our
duty and happiness ! or, depend upon it, they will leave us
- 3 in the lurch ! nay, I am assured, some of them, who had
property, have already mortgaged all their substance for
fear of confiscation ; but that shall not save their necks, for
I am one of forty misled people, who will watch their mo-
tions, and not suffer them to escape the punishment due to
the disturbers of our repose. Remember the fate of *Wat*
- 4 *Tyler* ; and think how vain it is for *Jack*, *Sam*, or *Will*, to
war against *Great Britain*, now she is in earnest ! It is
- 5 greatly inferior to the giants waging war against *Olympus* !
- 6 These had strength ; but what have we ? Our leaders are
- 7 desperate bankrupts ! our country is without money, stores
or necessaries of war ! without one place of refuge or de-
fence ! If we were called together, we should be a con-
- 8 fused herd, without any disposition to obedience : without a
General of ability to direct and guide us ; and our numbers
would be our destruction ! Never did a people rebel with
- 9 so little reason : therefore our conduct cannot be justified
before God ! Never did so weak a people dare to contend
- 10 with so powerful a state : therefore it cannot be justified by

prudence. It is all the consequence of the arts of crafty
 11 knaves, over weak minds and wild enthusiasts, who, if we
 continue to follow, will lead us to inevitable ruin.

Rouse, rouse, ye *Massachusetians*, while it be yet time !
 12 ask pardon of *God* ! submit to our King and Parliament,
 13 whom you have wickedly and grievously offended. Eyes
 had we, but saw not, neither have we heard with our ears.

Let not our posterity curse us for having wantonly lost the
 14 estates that should have been theirs, or for entailing misery
 upon them, by implicitly adhering to the promises of a few
 15 desperadoes. Let us seize our seducers, make peace with
 our mother country, and save ourselves and children.

16 Amen ! A YEOMAN OF SUFFOLK COUNTY.

Boston, Sabbath Eve, Feb. 5th, 1775.

SEC. CLXXVIII. THE SHIPWRECK.

At half-past eight o'clock, hen-coops, spars,
 1 And all things, for a chance, had been cast loose,
 That still could keep afloat the struggling tars ;
 For yet they strove, although of no great use.
 There was no light in heaven but a few stars :
 2 The boats put off, o'ercrowded with their crews :
 She gave a heel, and then a lurch to port,
 And going down head-foremost—sunk, in short.

Then rose from sea to sky the wild farewell ;
 Then shrieked the timid, and stood still the brave ;
 Then some leaped overboard, with dreadful yell,
 3 As eager to anticipate their grave ;
 And the sea yawned round her like a hell ,
 And down she sucked with her the whirling wave,
 Like one who grapples with his enemy,
 And strives to strangle him before he die.

And first a universal shriek there rushed,
 Louder than the loud ocean, like a crash
 Of echoing thunder ; and then all was hushed,
 4 Save the wild wind and the remorseless dash
 Of billows ; but at intervals there gushed,
 Accompanied with a convulsive splash,
 A solitary shriek : the bubbling cry
 Of some strong swimmer in his agony.

Byron.

SEC. CLXXIX. THE PLANETS AND FIXED STARS.

The planets are all attached to the sun ; and, in circling
 1 around him, they do homage to that influence which binds
 2 them to perpetual attendance on this great luminary. But
 the other stars do not own his dominion : they do not circle
 around him. To all common observation, they remain im-
 3 movable ; and each, like the independent sovereign of his
 own territory, appears to occupy the same inflexible posi-
 4 tion in the regions of immensity. What can we make of
 5 them ? Shall we take our adventurous flight to explore
 6 these dark and untraveled dominions ? What mean these
 innumerable fires lighted up in distant parts of the universe ?
 Are they only made to shed a feeble glimmering over this
 7 little spot in the kingdom of nature ? or do they serve a
 purpose worthier of themselves : to light up other worlds,
 and give animation to other systems ? *Chalmers.*

 SEC. CLXXX. BURNING OF THE FAME AND ESCAPE OF THE PAS-
 SENGERS.

We embarked on the 2d inst. and sailed at daylight for
 1 England, from the East Indies, with every prospect of a
 quick and prosperous passage. The ship was every thing
 2 we could wish ; and, having closed my charge here, much
 to my satisfaction, it was one of the happiest days of my
 3 life. We were, perhaps, *too* happy ; for in the evening
 came a sad reverse. Sophia had just gone to bed, and I
 4 had thrown off half my clothes, when a cry of Fire !—
 Fire !—roused us from our calm content ; and in five min-
 5 utes the whole ship was in flames ! I ran to examine
 whence the flames principally issued, and found that the
 6 fire had its origin immediately under our cabin.—Down
 7 with the boats !—Where is Sophia ?—8 Here.—The chil-
 9 dren ?—10 Here.—11 A rope to the side !—Lower Lady
 12 Raffles.—13 Give her to me, says one.—14 I'll take her,
 15 says the captain.—Throw the gun-powder overboard.—
 16 It cannot be got at : it is in the magazine, close to the fire.
 17 —Stand clear of the powder. 18 Scuttle the water-cask.
 19 —Water ! water !—20 Where's Sir Stamford ? 21 Come
 22 into the boat : Nilson ! Nilson ! come into the boat.—Push
 23 off ! push off ! Stand clear of the after part of the ship.
 24 All this passed much quicker than I can write it. We
 25 pushed off ; and as we did so, the flames burst out of our

cabin windows, and the whole after part of the ship was in flames.

SEC. CLXXXI. TOM FLINTER AND HIS MAN.

- 1 I have been reading Judge Barrington's Sketches. 2 It
is the most pleasant book about Ireland I ever read. I
3 was especially amused by the following

DIALOGUE BETWEEN TOM FLINTER AND HIS MAN.

- 4 *Tom Flinter.* Dick! said he.
5 *Dick.* What? said he.
Tom Flinter. Fetch me my hat, says he;
For I will go, says he,
6 To Timahoe, says he,
To the fair, says he,
And buy all that's there, says he.
Dick. Pay what you owe, says he,
And then you *may* go, says he,
7 To Timahoe, says he,
To the fair, says he,
And buy all that's there, says he.
8 *Tom Flinter.* Well, by this and by that, says he,
Dick! hang up my hat, says he.
Coleridge.
-

SEC. CLXXXII. THE DYING ALCHEMIST.

- The night wind with a desolate moan swept by;
And the old shutters of the turret swung
Screaming upon their hinges; and the moon,
1 As the torn edges of the cloud flew past,
Struggled aslant the stained and broken panes
So dimly, that the watchful eye of death
Scarcely was conscious when it went and came.—
The fire beneath his crucible was low,
Yet still it burned; and ever as his thoughts
Grew insupportable, he raised himself
2 Upon his wasted arm, and stirred the coals
With difficult energy; and when the rod
Fell from his nerveless fingers, and his eye
Felt faint within its socket, he shrunk back
Upon his pallet, and with unclosed lips
Muttered a curse on death! The silent room

- From its dim corners mockingly gave back
 His rattling breath ; the humming in the fire
 Had the distinctness of a knell ; and when
- 3 Duly the antique horologe beat one,
 He drew a phial from beneath his head,
 And drank ; and instantly his lips compressed ;
 And with a shudder in his skeleton frame,
 He rose with supernatural strength, and sat
 Upright, and communed with himself.
- I did not think to die
 Till I had finished what I had to do :
 I thought to pierce the eternal secret through
 With this my mortal eye :
 I felt—Oh God ! it seemeth even now,
- 4 This cannot be the death-dew on my brow,
 And yet it is—I feel
 Of this dull sickness at my heart afraid ;
 And in my eyes the death-sparks flash and fade ;
 And something seems to steal
 Over my bosom like a frozen hand :
 Binding its pulses with an icy band.
- 5 And this is death ! 6 But why
 7 Feel I this wild recoil ? It cannot be
 The immortal spirit shuddereth to be free !
- 8 Would it not leap to fly,
 Like a chained eaglet at its parent's call ?
- 9 I fear, I fear that this poor life is all !
 Yet thus to pass away !
 To live but for a hope that mocks at last !
 To agonize, to strive, to watch, to fast,
- 10 To waste the light of day,
 Night's better beauty, feeling, fancy, thought,
 All that we have and are, for this ! for nought !—
 Grant me another year,
- 11 God of my spirit ! but a day, to win
 Something to satisfy this thirst within !
- 12 I would know something here !
- 13 Break for me but one seal that is unbroken !
 Speak for me but one word that is unspoken !
 Vain ! vain ! my brain is turning
- 14 With a swift dizziness ; and my heart grows sick ;
 And these hot temple-throbs come fast and thick ;
 And I am freezing : burning :
- 15 Dying ! Oh God ! if I might only live !—
- 16 My phial :—na ! it thrills me : I revive.

- 17 Ay, were not man to die
 He were too glorious for this narrow sphere!
 Had he but time to brood on knowledge here,
- 18 Could he but train his eye,
 Might he but wait the mystic word and hour,
 Only his Maker would transcend his power!
 Earth has no mineral strange,
 The illimitable air no hidden wings,
- 19 Water no quality in its covert springs,
 And fire no power to change,
 Seasons no mystery, and stars no spell,
 Which the unwasting soul might not compel.
 Oh, but for time to track
 The upper stars into the pathless sky:
 To see the invisible spirits, eye to eye:
 To hurl the lightning back:
 To tread unhurt the sea's dim-lighted halls:
- 20 To chase Day's chariot to the horizon-walls:
 And more: much more: (for now
 The life-sealed fountains of my nature move:)
 To nurse and purify this human love:
 To clear the god-like brow
 Of weakness and mistrust, and bow it down
 Worthy and beautiful, to the much-loved one.
 'This were indeed to feel
- 21 The soul-thirst slaken at the living stream:
 To live:—Oh God! that life is but a dream!
 And death—Aha! I reel—
- 22 Dim—dim—I faint—darkness comes o'er my eye:—
 Cover me! save me!—God of heaven! I die!
- 23 'T was morning; and the old man lay alone.
 No friend had closed his eyelids; and his lips,
- 24 Open and ashy pale, the expression wore
 Of his death-struggle. His long silvery hair
 Lay on his hollow temples thin and wild;
- 25 His frame was wasted, and his features wan
 And haggard as with want; and in his palm
 His nails were driven deep, as if the throe
 Of the last agony had wrung him sore.
- The storm was raging still; the shutters swung
 Screaming as harshly in the fitful wind;
- 26 And all without went on, (as aye it will,
 Sunshine or tempest,) reckless that a heart
 Is breaking, or has broken in its change,

The fire beneath the crucible was out ;
 The vessels of his mystic art lay round,
 27 Useless and cold as the ambitious hand
 That fashioned them ; and the small silver rod,
 Familiar to his touch for three-score years,
 Lay on the alembic's rim, as if it still
 Might vex the elements at its master's will.

And thus had passed from its unequal frame
 28 A soul of fire : a sun-bent eagle stricken
 From his high soaring down : an instrument
 Broken with its own compass. Oh how poor
 Seems the rich gift of genius, when it lies,
 29 Like the adventurous bird that hath out-flown
 His strength upon the sea, ambition-wrecked :
 A thing, the thrush might pity, as she sits
 Brooding in quiet on her lonely nest ! *Willis.*

Sentence 10th.—A fragmentary comp. close decl. exclam. The conclusion is wanting : “is a disappointment indeed” or something similar. *Sentence 11th.*—An indirect interrog. excl. close, of the second kind. *Sentence 13th.*—This is perf. loose indirect interrog. excl., of the second kind. *Sentence 15th.*—A fragment. single compact, first part : terminates of course with the bend. *Sentence 23d.*—A fragment. close decl. excl. : the end wanting. *Sentence 24th.*—Aha ! serious surprise or the surprise of fear.

SEC. CLXXXIII. LEATHER-STOCKING ON THE PRAIRIE.

“You seem to have but little plunder, stranger, for one
 1 who is far abroad ?” bluntly interrupted the emigrant, as
 if he had a reason for wishing to change the conversation.

2 “I hope you ar’ better off for skins ?”

3 “I make but little use of either,” the trapper quietly re-
 plied. “At my time of life, food and clothing be all that is
 4 needed ; and I have little occasion for what you call plun-
 der, unless it may be now and then, to barter for a horn of
 powder or a bar of lead.”

“You ar’ not, then, of these parts, by natur’, friend !” the
 emigrant continued, having in his mind the exception which
 5 the other had taken to the very equivocal word, which he
 himself, according to the customs of the country, had used
 for “baggage” or “effects.”

6 “I was born on the sea-shore, though most of my life has
 been passed in the woods.”

The whole party now looked up at him, as men are apt
 7 to turn their eyes on some unexpected object of general in-
 terest. One or two of the young men repeated the words
 “sea-shore ;” and the woman tendered him one of those
 8 civilities, with which, uncouth as they were, she was little

accustomed to grace her hospitality, as if in deference to the traveled dignity of her guest. After a long, and, seemingly, a meditating silence, the emigrant, who had, however, seen no apparent necessity to suspend the functions of his powers of mastication, resumed the discourse.

10 "It is a long road, as I have heard, from the waters of the west to the shores of the main sea?"

11 "It is a weary path, indeed, friend; and much have I seen, and something have I suffered, in journeying over it."

12 "A man would see a good deal of hard travel in going its length!"

"Seventy and five years have I been upon the road, and
13 there are not half that number of leagues in the whole distance, after you leave the Hudson, on which I have not tasted venison of my own killing. But this is vain boasting! of what use are former deeds, when time draws to an end!"

"I once met a man, that had boated on the river he names," observed one of the sons, speaking in a low tone of voice, like one who distrusted his knowledge, and deemed it prudent to assume a becoming diffidence in the presence of a
15 man who had seen so much: "from his tell, it must be a considerable stream, and deep enough for a keel, from top to bottom."

"It is a wide and deep water-course; and many sightly
16 towns, are there growing on its banks," returned the trapper; "and yet it is but a brook, to the waters of the endless river!"

"I call nothing a stream, that a man can travel round,"
17 exclaimed the ill-looking associate of the emigrant; "a real river must be crossed; not headed, like a bear in a country hunt."

"Have you been far towards the sun-down, friend?"
18 again interrupted the emigrant, as if he desired to keep his rough companion, as much as possible, out of the discourse.
19 "I find it is a wide tract of clearing, this, into which I have fallen."

20 "You may travel weeks, and you will see it the same. I often think the Lord has placed this barren belt of prairie,
21 behind the states, to warn men to what their folly may yet bring the land! Ay! weeks if not months, may you journey in these open fields, in which there is neither dwelling
22 nor habitation for man or beast. Even the savage animals
23 travel miles on miles to seek their dens; and yet the wind seldom blows from the east, but I conceit the sounds of axes, and the crash of falling trees are in my ears."

As the old man spoke with the seriousness and dignity
 24 that age seldom fails to communicate, even to less striking
 sentiments, his auditors were deeply attentive, and as silent
 as the grave. Indeed, the trapper was left to renew the
 25 dialogue himself; which he soon did by asking a question,
 in the indirect manner so much in use by the border in-
 habitants.

“ You found it no easy matter to ford the water-courses,
 26 and make your way so deep into the prairies, friend, with
 teams of horses, and herds of horned beasts ?”

“ I kept the left bank of the main river,” the emigrant
 27 replied, “ until I found the stream leading too much to the
 north; when we rafted ourselves across, without any great
 suffering. The woman lost a fleece or two from the next
 28 year’s shearing, and the girls have one cow less to their
 29 dairy. Since then, we have done bravely, by bridging a
 creek, every day or two.”

30 “ It is likely you will continue west, until you come to
 land more suitable for a settlement ?”

“ Until I see reason to stop, or to turn ag’in,” the emigrant
 31 bluntly answered; rising at the same time, and cutting
 short the dialogue, by an air of dissatisfaction, no less than
 by the suddenness of the movement. His example was fol-
 32 lowed by the trapper, as well as the rest of the party; and
 then, without much deference to the presence of their guest,
 the travelers proceeded to make their dispositions to pass
 the night. *Cooper.*

SEC. CLXXXIV. WHAT CONSTITUTES A STATE.

- 1 What constitutes a State ?
 Not high-raised battlements or labored mound,
 Thick wall or moated gate ;
 Not cities proud, with spires and turrets crowned ;
 Not bays and broad-arm ports,
 Where, laughing at the storm, rich navies ride ;
 Not starred and spangled courts,
 Where low-browed baseness wafts perfume to pride ;
 No ; *men* : high-minded *men* :
- 2 With powers, as far above dull brutes endued
 In forest, brake, or den,
 As beasts excel cold rocks and brambles rude :
 Men, who their duties know,
 But know their rights ; and, knowing, dare maintain :
 Prevent the long-aimed blow,
 And crush the tyrant, while they rend the chain.

- These constitute a state ;
 3 And sovereign law, that state's collected will,
 O'er thrones and globes elate
 Sits empress : crowning good ; repressing ill.
 Smit by her sacred frown,
 4 The fiend discretion* like a vapor sinks ;
 And e'en the all-dazzling crown
 Hides his faint rays, and at her bidding shrinks.
 5 Such was this heaven-loved isle :
 Than Lesbos fairer, and the Cretan shore !
 6 No more shall freedom smile ?
 Shall Britons languish and be men no more ?
 Since all must life resign,
 7 Those sweet rewards which decorate the brave
 'T is folly to decline,
 And steal inglorious to the silent grave.

Sir William Jones.

Sentence 2d.—A compound declarative double compact, with first and third proposition : the first having five members ; and the second being perfect loose in four fragmentary parts ; of which the fourth contains an imperfect loose. No, the fifth member of the first part, is the equivalent of the other four.

Sentence 4th.—A compound declarative single compact, third form : correlative words *when—then*.

Sentence 7th.—A compound declarative single compact, second form : correlative words *since—therefore*.

SEC. CLXXXV. A MAN OF BUSINESS ON A QUESTION OF TASTE.

- During the last five or six years, Lyons has maintained a
 1 gallant struggle against the commercial spirit, in order to
 obtain a literature. Truly, I admired the wondrous constancy
 of the young *artists* that have devoted their lives to
 this overwhelming work : they are miners tracing a thread
 2 of gold through a mass of granite : every blow they strike
 scarcely removes a particle of the rock they attack, and yet,
 thanks to their persevering toil, the new literature has acquired,
 at Lyons, the right of citizenship ; which it begins
 to enjoy. One anecdote out of a thousand will show the
 3 influence that commercial prejudice exercises over the
 Lyonnese merchants in matters of art.

- The drama of *Antony* was acted before a numerous audi-
 4 ence, and, as has sometimes happened to that piece, in the
 midst of a very violent opposition. A merchant and his
 5 daughter were in a front-box, and near him, one of the en-

* Discretionary, arbitrary power.

terprising authors I have mentioned. The father at first
 6 took a lively interest in the drama; but after the scene
 between Antony and the mistress of the inn, his enthusiasm
 manifestly cooled: his daughter, on the contrary, had from
 that moment felt an increasing emotion, which in the last
 act burst in a passion of tears. When the curtain fell, the
 father, who had exhibited visible signs of impatience during
 7 the last two acts, perceiving his daughter's tears, said,
 "Bless me! what a stupid girl you must be to allow your-
 self to be affected by such utter nonsense."

8 "Ah, papa, it is not my fault," replied the poor girl, quite
 confused; "forgive me, I know that it is very ridiculous."

"Ridiculous! yes, *ridiculous* is the proper phrase; for
 9 my part, I cannot comprehend how any one could be inter-
 ested by such monstrous improbabilities."

10 "Good heavens, papa! it is just because I find it so per-
 fectly true."

11 "True, child! can you have paid any attention to the
 plot?"

12 "I have not lost a single incident."

13 "Well, in the third act Antony buys a post-chaise: is it
 not so?"

14 "Yes: I remember it."

15 "And pays ready money down on the nail."

16 "I remember it very well."

17 "Well, he never took a receipt for it."

Alex. Dumas.

SEC. CLXXXVI. A LETTER OF DR. FRANKLIN.

1 *Easton, Saturday Morning, Nov. 13, 1756.*

MY DEAR CHILD,

I wrote to you a few days since, by a special messenger,
 2 and inclosed letters for all our wives and sweethearts: ex-
 pecting to hear from you by his return, and to have the
 northern newspapers and English letters, per the packet;
 but he is just now returned without a scrap for poor us.
 3 So I had a good mind not to write to you by this opportu-
 nity; but I never can be ill-natured enough, even when
 there is the most occasion. The messenger, says he left
 the letters at your house, and saw you afterwards at Mr.
 4 Dentic's, and told you when he would go, and that he lodged
 at Honey's, next door to you, and yet you did not write;
 so let Goody Smith, give one more just judgment, and say
 5 what should be done to you. I think I wont tell you, that

we are well, nor that we expect to return about the middle of the week, nor will send you a word of news : that's poz.
 6 My duty to mother, love to the children, and to Miss Betsey and Gracey, &c. &c.

I am

7 Your *loving* husband,
 BENJAMIN FRANKLIN.

8 P. S. I have *scratched out the loving words*, being writ in haste by mistake, when I *forgot I was angry*.

SEC. CLXXXVII. THE HUMMING BIRD.

I wish it were in my power at this moment to impart to you, kind reader, the pleasure which I have felt whilst watching the movements and viewing the manifestation of feelings displayed by a single pair of these most favorite little creatures, (humming-birds,) when engaged in the demonstration of their love to each other : how the male swells his plumage and throat, and, dancing on the wing, whirls around the delicate female ; how quickly he dives towards a flower, and returns with a loaded bill, which he offers to
 1 her to whom alone he feels desirous of being united ; how full of ecstasy he seems to be, when his caresses are kindly received ; how his little wings fan her, as they fan the flowers, and he transfers to her bill the insect and the honey which he has procured with a view to please her ; how these attentions are received with apparent satisfaction ; how, soon after, the blissful compact is sealed ; how, then, the courage and care of the male are redoubled ; how he even dares to give chase to the tyrant fly-catcher : hurries the blue-bird and the martin to their boxes ; and how, on sounding pinions, he joyously returns to the side of his lovely mate. Reader, all these proofs of the sincerity, fidelity and courage, with which the male assures his mate of
 2 the care he will take of her while sitting on her nest, may be seen, and have been seen ; but cannot be portrayed or described.

Could you, kind reader, cast a momentary glance on the nest of the humming-bird, and see, as I have seen, the newly-hatched pair of young, (little larger than humble-bees,) naked, blind, and so feeble as scarcely to be able to raise
 3 their little bills to receive food from the parents ; and could you see those parents, full of anxiety and fear, passing and repassing within a few inches of your face, alighting on

a twig not more than a yard from your body, waiting the result of your unwelcome visit in a state of the utmost despair ; you could not fail to be impressed with the deepest pangs which parental affection feels on the unexpected death of a cherished child. Then how pleasing is it, on
 4 your leaving the spot, to see the returning hope of the parents, when, after examining the nest, they find their nurslings untouched ! You might then judge how pleasing it
 5 is to a mother of another kind, to hear the physician who has attended her sick child assure her that the crisis is over, and that her babe is saved. These are the scenes best fit-
 6 ted to enable us to partake of sorrow and joy, and to determine every one who views them to make it his study to contribute to the happiness of others, and to refrain from wantonly or maliciously giving them pain. *Audubon.*

SEC. CLXXXVIII. A LETTER OF DR. FRANKLIN.

New York, April 19, 1757.

DEAR SISTER,

1 I wrote a few lines to you yesterday, but omitted to answer yours, relating to sister Dowse. *As having their own*
 2 *way*, is one of the greatest comforts of life, to old people, I think their friends should endeavor to accommodate them in that, as well as in any thing else. When they have
 3 long lived in a house, it becomes natural to them : they are almost as closely connected with it, as the tortoise with his shell : they die, if you tear them out of it. Old
 4 folks and old trees, if you remove them, 't is ten to one that you kill them ; so let your good old sister be no more importuned on that head : we are growing old fast ourselves, and shall expect the same kind of indulgence : if we give them, we shall have a right to receive them in our turn.

5 And as to her few fine things, I think she is in the right not to sell them ; and for the reason she gives : that they will fetch but little : when that little is spent, they would be of no farther use to her ; but perhaps the expectation of possessing them at her death, may make that person tender and careful of her, and helpful to her, to the amount of
 6 ten times their value. If so, they are put to the best use they possibly can be.

I hope you visit sister as often as your affairs will permit,
 7 and afford her what assistance and comfort you can in her
 8 present situation. *Old age, infirmities, and poverty*, joined, are afflictions enough. The *neglect* and *slights* of friends

9 and near relations should never be added : people in her
 circumstances are apt to suspect this sometimes without
 cause : *appearances* should therefore be attended to in our
 conduct towards them as well as *relatives*. I write by
 10 this post to cousin William, to continue his care ; which
 I doubt not he will do.

We expect to sail in about a week ; so that I can hardly
 11 hear from you again on this side the water ; but let me
 have a line from you now and then, while I am in London :
 I expect to stay there at least a twelvemonth. Direct
 12 your letters to be left for me at the Pennsylvania Coffee-
 house, in Birchin lane, London.

13 My love to all : from, dear sister,

Your affectionate brother,

BENJAMIN FRANKLIN.

SEC. CLXXXIX. PREAMBLE AND RESOLUTION PASSED AT A
 MEETING OF FREEHOLDERS AND OTHER INHABITANTS OF THE
 TOWN OF BOSTON, ON FRIDAY, DEC. 30, 1774.

Whereas the town of Boston has unfortunately become
 the most striking monument of Ministerial tyranny and bar-
 barity, as particularly exhibited in the sudden shutting up
 this port, thereby cruelly depriving the inhabitants of this
 metropolis of the means they have hitherto used to support
 their families ; and whereas our brethren in the other colo-
 nies, well knowing that we are suffering in the common
 cause of *America*, and of mankind, have, from a general,
 generous and brotherly disposition, contributed largely
 towards our support in this time of our distress, without
 which many worthy and virtuous citizens must have been
 in imminent danger of perishing with cold and hunger ; and
 whereas the honorable members of the Continental Con-
 gress have kindly recommended us to our sister colonies
 as worthy of further support from them, while the iron hand
 of unremitted oppression lies heavy upon us ; therefore,
voted, that this town, truly sensible of the generous assist-
 ance they have received from their sympathizing brethren,
 return them their warmest and most sincere thanks for the
 same, and pray that *God*, whose beneficence they so glo-
 riously imitate, may bestow on them the blessing he has
 promised to all those who feed the hungry and clothe the
 naked ; and the thanks of this town are accordingly hereby
 given to our benefactors afore-mentioned, and to the hon-
 orable the members of the Congress for their benevolence

towards us, expressed as aforesaid ; which support, if continued, cannot fail of animating us to remain steadfast in the defence of the rights of *America*.

SEC. CXC. RAIN IN SUMMER.

- 1 How beautiful is the rain !
After the dust and heat,
- 2 In the broad and fiery street,
In the narrow lane,
How beautiful is the rain !

How it clatters upon the roofs,
- 3 Like the tramps of hoofs !
How it gushes and struggles out
From the throat of the overflowing spout !
Across the window-pane,
It pours and pours ;
- 4 And swift and wide,
With a muddy tide,
Like a river, down the gutter roars
The rain : the welcome rain !

- The sick man, from his chamber, looks
At the twisted brooks ;
He can feel the cool
5 Breath of each little pool ;
His fevered brain
Grows calm again ;
And he breathes a blessing on the rain.

- From the neighboring school,
Come the boys,
With more than their wonted noise
And commotion ;
- 6 And down the wet streets
Sail their mimic fleets,
Till the treacherous pool
Engulfs them in its whirling
And turbulent ocean.

- In the country on every side,
Where, far and wide,
- 7 Like a leopard's tawny and spotted hide,
Stretches the plain,
To the dry grass and the drier grain,
How welcome is the rain !

- In the furrowed land
The toilsome and patient oxen stand :
Lifting the yoke-encumbered head,
8 With their dilated nostrils spread,
They silently inhale
The clover-scented gale,
And the vapors that arise
From the well watered and smoking soil.
For this rest in the furrow after toil,
9 Their large and lustrous eyes
Seem to thank the Lord,
More than man's spoken word.

- Near at hand,
From under the sheltering trees,
The farmer sees
10 His pastures and his fields of grain,
As they bend their tops
To the numberless beating drops
Of the incessant rain.
He counts it as no sin,
11 That he sees therein
Only his own thrift and gain.

- These, and far more than these,
The Poet sees !
He can behold
12 Aquarius old
Walking the fenceless fields of air,
And from each ample fold
Of the clouds about him rolled,
Scattering every where
The showery rain,
As the farmer scatters his grain.

- He can behold
Things manifold
That have not yet been wholly told :
Have not been wholly sung nor said ;
For his thought, which never stops,
13 Follows the water drops
Down to the graves of the dead,
Down through chasms and gulfs profound,
To the dreary fountain-head
Of lakes and rivers under ground,
And sees them, when the rain is done,
On the bridge of colors seven,

Climbing up once more to heaven,
Opposite the setting sun.

Thus the seer
With vision clear,
Sees forms appear and disappear
In the perpetual round of strange
Mysterious change

- 14 From birth to death, from death to birth ;
From earth to heaven, from heaven to earth ;
Till glimpses more sublime
Of things unseen before
Unto his wondering eyes reveal
The universe, as an immeasurable wheel
Turning for evermore
In the rapid and rushing river of Time.

Longfellow.

SEC. CXCI. CONCLUSION.

But ye, beloved, building up yourselves on your most
1 holy faith, praying in the Holy Ghost,
Keep yourselves in the love of God : looking for the
mercy of our Lord Jesus Christ unto eternal life.

- And of some have compassion : making a difference ;
2 And others save with fear : pulling them out of the fire :
hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and
3 to present you faultless before the presence of his glory
with exceeding joy,—

To the only wise God our Saviour, be glory and majesty,
4 dominion and power, both now and ever. Amen.

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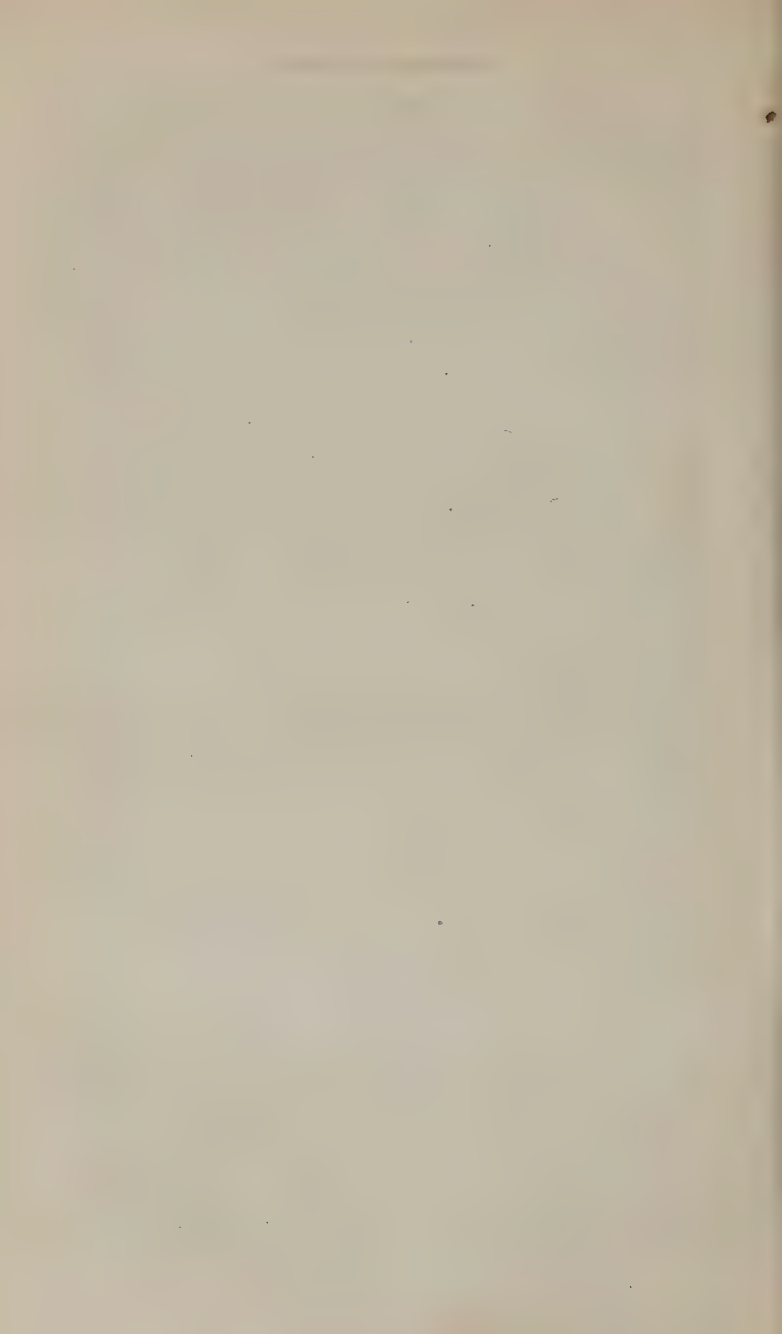
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
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
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
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